# The Relief Society Magazine

June, 1930

Vol. XVII
No. 6

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"Signed, *George C. Meredith,*
"554 North First West St."

---

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"Signed, *Mrs. G. O. Thornton,*
"2467 Sixth East Street."

---

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---

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---

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---

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# The Relief Society Magazine

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PRESIDENCY AND GENERAL BOARD OF THE RELIEF SOCIETY

Top row, left to right: Hazel H. Greenwood, Elise B. Alder, Emma A. Empey, Kate M. Barker, Nettie D. Bradford.

Second row: Amy W. Evans, Alice L. Reynolds, Sarah M. McLelland, Ida P. Beal, Emeline Y. Nebeker, Rosannah C. Irvine, Inez K. Allen.

Third row: Lotta P. Baxter, Amy B. Lyman, First Counselor; Louise Y. Robison, President; Julia A. Child, Second Counselor; Julia A. F. Lund, Secretary and Treasurer; Annie Wells Cannon.

Bottom row: Cora L. Bennion, Jennie B. Knight, Marcia K. Howells, Ethel R. Smith, Lalene H. Hart.

THE
# Relief Society Magazine

VOL. XVII JUNE, 1930 No. 6

## Relief Society Conference

THE Annual Conference of the Relief Society of the Church of Jesus Christ of Latter-day Saints, was held April 4 and 5, 1930, in Salt Lake City, Utah. President Louise Y. Robison presided, assisted by Counselor Julia A. Child. Sincere solicitude was expressed that First Counselor Amy Brown Lyman was prevented by an accident to her ankle from being present. Love and best wishes from the Relief Society were sent in her absence.

*The Centennial Spirit*

From its opening session the centennial spirit pervaded the entire Conference—the department meetings, the President's Banquet, and the General Sessions. The following sessions were held: An Officer's Meeting, for general, stake, and mission officers, every stake in the Church and every mission in the United States, Canada, and Mexico being represented.

Seven department meetings, satisfactory, interesting, and largely attended, were held; and on the evening of the first day, April 4, a delightful Presidents' Banquet was given at the Hotel Utah.

On Saturday, April 5, there were two General Sessions, with overflow meetings. The departments featured were the Secretaries' Meeting, the first of the kind to be held during the general sessions of the Conference; the General Educational assembly to which all stake and ward supervisors and class leaders were invited; and the following departments: Theological, Literary, Social Service Case-Work, Work and Business Meetings, and Social Service Class Leaders.

The music of the entire Conference was one of its most delightful features. Ably directed by the Music Committee of the General Board, the Chorister, and her capable assistants, a truly delightful musical program was furnished for each occasion, no pains being spared by the leaders to make the music a real feature.

Relief Society officers from the Salt Lake County stakes were in charge of the ushers, and the promptness with which the large audiences were seated was an evidence of their efficiency.

*The Record Attendance*

ROLL call showed every general officer and board member (22)

in attendance with the exception of First Counselor Amy B. Lyman: stake and mission officers 659, including stake presidents 87, counselors 144, secretary-treasurers 71, other board members 346, mission presidents 11—a total of 681. In addition to the stake and mission officers a large number of ward officers were present at all department meetings and general sessions, with record breaking crowds of members. General sessions filled the Assembly Hall to capacity, and the overflow meeting, held in the Auditorium of the Bishop's Building was also well attended.

It had been intended to hold the general sessions on Saturday in the Tabernacle—a hope that was entertained up to the day of the Conference. However, it was learned that since the pageant was to be presented on Sunday, it would be necessary for the Tabernacle to be used by the pageant committee during their elaborate preparations. The Relief Society therefore held its conference in the Assembly Hall.

*The Place of Meeting*

IT has for some time been evident that the Assembly Hall is not adequate for the general sessions, and realizing that the present Conference would exceed all former sessions in attendance the Board earnestly desired to hold the general sessions in the Tabernacle where all could be comfortably seated. When it was definitely learned that this could not be, President Robison decided to repeat the program of the general sessions in an overflow meeting in the Auditorium of the Bishop's Building, which convened 15 minutes later than the one in the Assembly Hall. As the numbers on the program were completed, they were immediately repeated in the overflow meeting.

President Louise Y. Robison presided in the general sessions in the Assembly Hall; Counselor Julia A. Child, in the overflow meeting in the Bishop's Building. The plan worked out well, hundreds who would otherwise have been unable to hear the sessions of the conference being comfortably accommodated. Though it was something of a strain upon those who had the numbers on the program, it was yet a joy to them to be able to respond and meet the emergency. A wonderful spirit pervaded the meetings; and the sessions will long be remembered.

Exquisite music was again a noteworthy feature.

## Officers' Meeting

Morning Session

PRESIDENT LOUISE Y. ROBISON

MY heart is full of praise and thanksgiving; may your faith and prayers sustain and help me to express what I would say. It seems to me that the words of our beautiful hymn, "From on High Jehovah Speaks," have been literally fulfilled. One hundred years ago the Church was organized, with six members, all men; but back of every man, sustaining him in every effort, was a woman. The same beautiful spirit of cooperation has always existed.

*A Prayer*

This morning in the preliminary prayer meeting the General Board prayed for this congregation as for itself. You always have our faith, our love. Exquisite tributes have come to us, among them this magnificent basket of roses in the Relief

Society colors and this lovely basket of carnations. Tokens from every quarter of the Relief Society give evidence of the strength of your support, and of the spirit you manifest in all your endeavors.

We are greatly touched by the presence here of sisters who have come from so far, many of them under great difficulties, to be with us upon this memorable occasion, but we miss the presence of our First Counselor, Amy Brown Lyman, who was prevented from returning from Los Angeles in time for Conference, as she had intended. We send to her our love and best wishes for a speedy recovery.

### *A Memory*

SISTERS, I know that you are all thinking of our beloved Sister Williams; and I should like to spend the whole morning in paying tribute to her, one of the noblest of women, her life a beautiful example for every Latter-day Saint woman; and here, on this beautiful morning, I feel that we sense her presence and feel her influence to bless.

Since last October Conference, at the invitation of President and Sister Moyle, I have had the great privilege of going through the Eastern States Mission. In all my life, it seems to me, I have never had such a glorious time, and had my faith so strengthened. Meeting with the saints, seeing them in their isolation, we see that the only touch they can have of the gospel is through the Elders and Brother and Sister Moyle. To have daughters and sons in the mission field, how thankful you should be. Sometimes we feel that the young people are not taking life seriously; but I came home with the feeling that so long as we have young people such as those in the Eastern States Mission, and in every mission, we have no need to fear for the future of the Church. No doubt I should feel exactly the same way about all the other missions in the Church.

### *Problems*

THERE are, this morning, some problems that I should like to talk to you about and have you consider.

*Social Service Institutes*: We are hoping that there will be more institutes in the Church for the Social Welfare work. We shall try to help you pay the expenses of someone from your stakes to come to the General Office and take this training. The plan will be worked out later, when we shall be happy to tell you the details of it. We are deeply sensible of the marvelous work you are doing in the stakes, that of taking care of those who are in need, and of building up families. If there is anything we can do to make it easier for you, that is our desire to learn, our great objective to accomplish. We ask, however, that you learn the purpose of an institute in your stake, since some of the stakes, not fully understanding what was intended, have not been prepared. Before you ask for an institute, work it out in your stake, get the cooperation of your Bishop and the sisters, and know that they want it and will be interested in it, and get the full benefit from the instruction.

*Executive Officer's Meeting*: Soon we are coming to visit you in your conferences, and to hold a meeting with the Executive Officers. Sometimes, when it is asked if there are any problems, the answer is that there are none, and the half hour allotted for this discussion is passed in talking of generalities. Later, when we are about to leave the stake, the sisters will say that there are many things they wish they could tell us about.

Now sisters, since these Stake

Executive Meetings are given for your special benefit, when you have a problem, do not feel that you cannot have it known. You need not fear that possibly it will suggest some reflection on your stake, or that you are not doing your best. Do not feel that way; you stake presidents should feel about our coming as you would like your ward presidents to feel in reference to your visits. You know that there is nothing that gives you greater courage than to feel that you are helping the wards, and that they will consult you in reference to problems if they have any; so it is with the General Board and the stakes.

*Union Meetings*: Certain of the stakes, in order to encourage people to come to Union Meeting, are giving elaborate preliminary programs. This is not recommended. You have a short time at best, so please curtail your preliminary programs as much as possible, that you may help those ward workers who come to you, for the details of your special work.

*Choice of Officers*: In choosing officers select women who have an aptitude for their special work; but do not disrupt your organization with the thought of extending courtesies or promotions. It is most difficult for a woman who is an excellent secretary to be made a president when she hasn't the qualifications for a presiding officer; or to reverse the case. We do our best where we are happiest, and can there give the most service.

*The Budget*: Many requests to know about the budget come from the wards and in the stakes. Since the Bishops are trying to evolve the best method of handling their funds in the wards, the budgeting system may work out well. The Relief Society cannot budget the Wheat Interest Fund, nor the Charity Fund, nor the Annual Dues, nor even our General Fund unless it is certain that Relief Society needs will be met. This advice is given with the consent of the Presiding Authorities. The Relief Society is just a little different from the other organizations, and must have the use of its funds for specific purposes. Now, do not go home and tell the Bishops that you are not going to budget; but if they cannot see your position, take it up with your Stake Priesthood President. The Presiding Authorities hold that our funds must be kept for certain purposes, and you are within your rights when you ask for this.

*Two-day Conference in October*: For a number of years we have had only a one-day conference in the fall. Believing that we are thus missing rich contributions from our Stake and Mission Presidents, we are going to have a two-day conference next October, with the hope that we may hear from them. It would take hours to tell you of the wonderful work that is being done in the missions. We get excellent reports from Sister Widtsoe of the European Mission, and the same story of a marvelous work could be told from all fields if the opportunity were given.

*Sustaining Officers*: Some of our stakes and wards, in their earnest desire to do right, are sustaining the Priesthood Authorities. We desire every stake to have the Relief Society stake officers' names presented in their conferences once a year. Have the General Board sustained as it is now constituted; then read the names of your stake board presidency, officers, and board members and have them sustained. The same thing should be done in each of the wards in ward conferences; but in that case just have the stake officers sustained as that board is now constituted, then name all ward officers and class leaders and teachers

While we do sustain the Priesthood Authorities, it is not our privilege to present the names in our Relief Society conferences.

*Vacations, for Under-Privileged Children*: This lovely spring weather recalls vacations for under-privileged children. Last year the stakes responded beautifully. Benson stake led, taking sixty children last Summer and giving them a glorious vacation. I should like to ask you sisters, if you feel like it, and if it can be arranged, if any of you would care to extend this aid to the under-privileged children of Salt Lake City.

*Old Books*: Books that were published years ago by our leading women are in some of the Latter-day Saint homes. Some of the older sisters may have these books, e. g., "Women of Deseret," by Tullidge, and "Women of Mormondom," by Augusta Joyce Crocheron. We should like you to give out in the wards and stakes that these are very choice books, and if the daughters of the younger generation do not appreciate them, that the stake and ward officers will see that they are preserved. If you have extra copies that you have no use for in your wards and stakes, we shall be happy to have them here at headquarters.

*Relief Society Magazine Subscriptions*: Again we make an appeal in reference to sending in subscriptions to the office. We have the order blanks that go free, but not one in ten of the orders that come in are written on these blanks. They come on little slips of paper, and we do not know when the subscriptions expire or when they are to begin. While we truly have some very capable women in that department, they cannot read the history back in the wards and stakes hundreds of miles away. Try to get your sisters to use these order blanks, and to give receipts for the money given them.

*State Conference of Social Work*: We are frequently asked if membership in the State Conference of Social Work is obligatory upon stake and ward presidents. While we thoroughly appreciate the great benefit derived from the Conference, and are very happy to have our women participate, the payment of the annual dues is not a Relief Society requirement.

*Correspondence*: We are sorry that occasions have arisen when ward presidents have felt hurt. They have written into the office for information, and we have referred them to their stake president. You can see, sisters, that great confusion would result if the general office attempted to advise the wards. Will you kindly explain this to your ward officers.

*Organizations and Reorganizations*

We have here a list of organizations and reorganizations of the Relief Society. I should like to read every one of these and tell you of the virtues of these sweet, lovely women. I could go down the list and tell you the fine things, but time will not permit.

| *Date* | *Stake* | *Released* | *Appointed President* |
|---|---|---|---|
| Dec., 1929 | Zion Park (organized) | | Mrs. Josephine Sandberg |
| Sept., 1929 | Pioneer | Mrs. Lettie T. Cannon | Mrs. Edna T. Matson |
| Oct., 1929 | Liberty | Mrs. Hazel H. Greenwood | Mrs. Ida D. Rees |
| Oct., 1929 | Lost River | Mrs. Mary E. Black | Mrs. Elizabeth Hoggan |
| Nov., 1929 | Bannock | Mrs. Minnie L. Sorensen | Mrs. Cora Cooper |
| Dec., 1929 | Juarez | Mrs. Fanny C. Harper | Mrs. Nelle S. Hatch |
| Jan., 1930 | Nevada | Mrs. Mary E. Horlacher | Mrs Louisa C. Johnson |
| Jan., 1930 | Tooele | Mrs. Maggie W. Anderson | Mrs. Lillian H. Anderson |
| Feb., 1930 | Carbon | Mrs. Estella C. Dalton | Mrs. Katherine H. MacKnight |

I do desire to thank you wonderful presidents. I have asked that every letter coming into the office be brought to my desk, for it fills my heart with joy to keep in touch with you.

## ANNUAL REPORT

*Mrs. Julia A. F. Lund, General Secretary*

IT becomes my pleasure to submit a brief statement of the annual report. Before doing this I wish to express my great appreciation to the secretaries of our stakes and missions. The report is but a small indication of the work that has actually been done by these efficient women.

Total balance on hand January 1, 1929, $172,572.09; total receipts during 1929, $308,102.93; total balance on hand and receipts $480,675.02; paid for charitable purposes $98,925.02; total disbursements $309,144.97. Ward conferences held, 1,192; teachers' visits made 726,232; visits to sick and homebound, 184,166. Membership in 1928, 62,550; in 1929, 62,902 an increase of 352. The membership includes 10,363 executive and special officers; 21,228 visiting teachers; and 31,311 lay members. The average attendance in 1928 was 24,775; in 1929 it was 23,716, a decrease of 1,059. The amount paid for charitable purposes in 1928 was $100,836.76; in 1929, $98,925.02, a decrease of $1,911.74. Now, we feel that the Relief Societies have been just as vigilant as before in the distribution of relief and this is probably a very encouraging statement.

The annual report in detail will be published and forwarded to you within the next month.

## PRESIDENT HOOVER'S CHILD WELFARE PROGRAM

*Mrs. Marcia K. Howells, Member of General Board*

I HAVE been much impressed with the beautiful spirit that is here this morning and the testimony that has been borne; and I hope that speaking of this rather material subject will not detract from it.

Because the problem we consider this morning is new and of utmost importance, we thought it worthy of consideration.

Splendid work in child welfare has been done and is now being done under the direction of President Hoover. He has had vivid and stupendous experiences in ministering to masses of children. When appointed to ration Belgium during the Great World War, millions of its children were his constant care. Later, when he was asked to assume the responsibility of Administrator of Food in America, his work extended into the kitchen of every home in our country.

After the war, when famine swooped down on Russia, Poland, and other lands in Europe, Mr. Hoover was asked to carry the relief. At this time perhaps millions of children were saved who might otherwise have perished.

### *Aiding the Children*

STILL more recently, when the great Mississippi River, called the father of waters, went out of control, the refugee children, when they returned to their homes after the flood, were in better condition than they were before the flood came. This was due largely to the work under his direction.

Dr. Wilbur remarks: "Mr. Hoover has had a unique experience in dealing with children. I doubt if, in the history of the world, there

has ever been a man who saved the lives of so many children, or who carried groups of children through such great crises."

When the American Child Health Association was organized, Mr. Hoover was made its president; while holding this office, he wrote his famous Child's Bill of Rights, which has been translated into many languages, and has found its way around the world. It is a unique document. It says, "The ideal to which we should strive is, that there shall be no child in America that has not been born under proper conditions; that does not live in hygienic surroundings; that ever suffers undernourishment; that does not have prompt and efficient medical attention and inspection; that does not receive primary instruction in elements of hygiene and good health; that has not the complete birthright of a sound mind in a sound body; that has not the encouragement to express in fullest measure the spirit within, which is the final endowment of every human being."

*A Conference on Childhood*

WHEN Mr. Hoover became president, he was still concerned with the young people of this nation, knowing that they are the hope of the future and the country's greatest asset. Desiring facts about these young people, he picked outstanding men and women to form a planning committee preliminary to calling a conference at the White House. The purpose was to study the present status of the health and well-being of children, to report what is done for child health and protection, and to recommend what should be done. Dr. Wilbur was chosen chairman of this planning committee. He has been a practicing physician, president of the American Medical Association, and the Leland Stanford University. He is now Secretary of the Interior. Dr. Barnard is a director; he has spent 20 years in important public health work. Mr. Davis, Secretary of Labor, was chosen vice chairman.

Dr. Wilbur, the chairman, was in San Francisco this summer at the social workers' convention. He is a tall, slender man, rather plain looking, but very sincere and earnest and democratic, and very much to the point. When I saw him and heard him talk, I was impressed that he resembles our mental picture of Lincoln.

In this survey about 700 men and women are engaged, each an expert in his own special field. Chosen from all parts of the country, they obtain facts from the government and private agencies and formulate a national program to promote health and protection for children.

*The Third Assembly*

MANY conferences have been at the White House on war, peace, slavery, but we feel that this is going to be one of the most important. It is the third conference to be called at the White House to consider welfare problems of the child. The first was called by President Roosevelt in 1909, and was followed the next year, in 1910, by the organization of the Children's Bureau. The second conference was called by President Wilson, ten years later. At the end of the war it seemed desirable to know the conditions of the children in this great and important country. Through the Children's Bureau and other agencies, six million children were examined, and their health status recorded—a stupendous piece of work.

Now this third conference has been called, but not yet held. Pres-

ident Hoover suggests that we again take account of the condition of our children. What is the present progress and the future need? The country has enjoyed ten years of unparalleled success and the children have been greatly affected. The current belief is that our children live under better home conditions, are better nourished and attend better schools. Is this just a belief developed out of a desire for these conditions? or is it a fact? President Hoover and his committee want to know about this, and facts are the things they are dealing with.

President Hoover says, "There is a crying need to make available in simple, lucid terms, the findings of experts."

### *Too Many Novelties*

AT the present time we are exposing our young people to too many new experiences and activities. Who knows what the result will be? We are opening a new world to them, and introducing them to many noise-making devices—radio, phonograph, jazz music, talking pictures, automobiles. These have their use and value, yet with this value come certain dangers which we must consider. Take for instance the radio. perhaps the most wonderful invention of modern times. It has educational and entertainment value in keeping the family at home and together. Its uses are many; yet physicians tell us that the coming of the radio has developed a disease—radio nerves. A few years ago we almost felt that the automobile was a luxury, and now we know it as a necessity. Yet the usefulness of the automobile comes to us at a very high cost. In the next year there will perhaps be 100,000 in our country alone killed and maimed by automobiles. We used to think the rattlesnake was the most dangerous thing, but there are more than a hundred times as many children killed each year in our country by automobiles as there are by snake bites.

### *The Child Is the Future*

SAYS Dr. Wilbur: "Anyone who thinks forward into the future of this country must think in terms of its children. We are simply drops of water in the stream that goes by. We stay a shorter or longer time before we evaporate, and others come along in the stream of life. Whatever we may do in the building of health, means nothing unless the children who follow us, build intelligently and well. Whatever we do in the matter of good citizenship is of no importance whatever, if the things we build up in this country of ours are destroyed because we have not placed in the minds and the hearts of our children the right attitudes, and the right things so that they will go forward."

The official name for this conference is, The White House Conference of Child Health and Protection. The whole problem is divided into five sections, each section being divided into sub-sections. The idea is that no piece of the subject important to child health and protection shall be overlooked. All the things we can think of are to be taken up, and many things we have not thought of will be considered by these 700 experts, men and women, who are studying this question.

### *What Is Child Welfare*

The child's body, the child's mind, the diseases of the child, nutrition—all these things will be considered since the child's health is the most valuable asset of all. Not only the regular types of education, but many special types, will be considered. The handicapped child, not

only the crippled, but those with damaged hearts or disturbed lungs the child with only a partial mind—what can be done for these? In how many ways may we help them? Also many, many more phases of educational work that there is not time to mention will be given attention. The neglected child will be considered. It is said that the neglected child is the victim and responsibility of some adult. Someone has said that every normal child acts in a so-called abnormal way at certain times in its life, so he must not be called abnormal just because at times he does things we think a normal child would not do. There are children who are disturbed mentally; what can be done for them?

*Equality of Opportunity*

ONE thing that President Hoover emphasizes is the equality of opportunity. Let us make every child's opportunity just as great as possible, let them have equality of opportunity. How can we help this ideal to work out?

Educators tell us that every child should be given some responsibility for which he should be held. His jobs should be done in a given way in a given time. In big cities it is difficult to find jobs for boys and girls.

"The world will march forward only so far as we give to our children strength of body, integrity of character, training of mind, and the inspiration of religion." I am very happy that President Hoover mentioned this last—the inspiraton of religion.

LILLIAN D. LILLYWHITE

*Former President Netherlands Mission Relief Society*

BELOVED sisters and co-laborers in the cause of truth, I trust that I may be the recipient of your faith and prayers. This is the first Relief Society conference I have had the pleasure of attending in Zion. I have, however, had the privilege of attending many spiritual Relief Society feasts in Europe under the able leadership of various mission presidents. Sisters Lucy W. Smith, May Wells Whitney, Ray R. McKay, May Booth Talmage, and Leah D. Widtsoe. More than presidents to me, I would rather call them mothers; the association with such noble characters makes one bigger and better.

*Home Again*

After an absence of more than three and a half years in foreign lands, it is wonderful to be home again. When I bade my folks and friends, and these grand old mountains, farewell on my first mission, I did not appreciate them; but after wandering in other lands and among other people, I began to feel the loss of something very dear to me. I missed the strength of these everlasting hills, and the feeling of peace and safety one enjoys here among relatives and friends. During the six and a half years spent in the mission field I have fully realized that there is only one America in all the world, and only one Utah in all America. Experience has painted on my memory incidents that will never fade; one I wish to relate to you this morning.

*A Stranger from Home*

WHEN the S. S. Rotterdam anchored at the port of Rotterdam, in July, 1920, on my first mission, I applied the title of a certain song to myself—"I'm a Pilgrim, I'm a Stranger," for I was unable to understand or speak one word in the Dutch language, save one sentence which I had learned while

crossing the ocean—"I am pleased to make your acquaintance."

When we arrived in Holland and attended Sunday School, the only thing I was able to enjoy was the beautiful, welcome, home spirit that distinguishes our Church from all others. That evening at 6 we attended the sacrament services. "Let the Mountains Shout for Joy" was the closing hymn of this meeting. As they sang their song of praise, I burst into tears, vowing if I were ever permitted to reach that land of Zion, I would never depart from it again. But since that I have filled a second mission to Holland, and now am willing to spend the remainder of my life in this service of the Master, having come to the conclusion that it does not make much difference where one lives; it is how well one lives that counts.

*The Work in Holland*

IT is wonderful to be able to bear testimony of the truth of the restored gospel, and to testify that Joseph Smith is in very deed a prophet of the living God. We were honored to labor among the Dutch people—a very religious people, very religious and believing. When we are able intelligently to present the gospel to them, they understand, accept it, and are willing to give their all for the truth.

In Holland the Relief Society work is growing in excellence, usefulness, and members. We have in that mission twelve well organized Relief Societies with a membership of over 250, including, not only the young, the middle aged, and the mothers, but Bee Hive girls as well. Working in harmony for the relief of the poor and for the comfort of those in distress, they are ministering to the sick and the needy, and scattering cheer and sunshine wherever they are called to labor. These good sisters respond to every call with a spirit that is amazing. I know that God loves them and is blessing them daily for their devotion and love for the work. That people I shall always love for their honesty and wonderful spirituality. Our efforts have not been in vain; our time and money have been well spent; we have been wonderfully blessed.

## MRS. ROSE ELLEN B. VALENTINE

*Former President German-Austrian Mission Relief Society*

AMONG memory's pictures will be hung a new one this morning. It is a beautiful sight to behold, and to be in your presence in this great Relief Society work. May I first extend to you all greetings from the women in Europe who are working in this organization with President Leah D. Widtsoe at their head. I will read the names of those who are working in the different missions: Sister Tadje, Swiss-German Mission; Sister Hulterstrom, Swedish Mission; Sister Jensen, Norwegian Mission. Dear Sister Booth, who was many many years in the Armenian Mission is with us back home now. These women send greetings to you, and not only these sisters, but the local sisters who hold office in the German-Austrian Mission. Their hearts yearn to meet with us here in Zion. What is woman's mission? This is a problem we may meet every day. Holy Writ proclaims it from the beginning. God said it was not good for man to be alone, and he gave unto Adam a help-mate. In the last dispensation, three months after the Church was organized, God spoke to a woman, Emma Smith.

READ your last Magazine, the March number, and note how

beautifully it tells of the direct message from God to one of the sisters. It was necessary that they help in this great latter-day work. Twelve years after the Church organization, our great organization was effected. In the message to Emma Smith, I read some of the duties of her calling. One was to comfort her husband when his soul was in trouble. She was to go with him and act as a scribe, and was to be ordained by her husband to expound the scriptures and exhort the Church as the Spirit of God should direct her.

Compare the Church with the home in this way. As woman is to the home, so is the Relief Society to the Church. Sister Widtsoe gave us this wonderful message to take to all of our organizations in the European Mission: It is woman's duty to create and maintain peace in the home, in the branch, in the Relief Society.

### *Relief Societies in Europe*

In 1911 I went over to take charge, with my husband, of the Swiss-German Mission. At that time there were three Relief Societies in that mission, in German-Austria, in Hungary, and in France. During our term of five years the Hungarian mission was closed. Elders were there learning to speak that difficult language, but made few converts. The French Mission was opened in October, 1912, with one of the Swiss-German elders as its president. As you know, two and a half years of that time we were without elders; for the war was on, and we were alone.

In October, 1926, we went to the German-Austrian Mission, the Swiss-German mission meantime having been divided. Now we have only a part of the German-Austrian, the Hungarian, and a part of Romania, in the mission. Sister Sarah Cannon was in the Swiss-German Mission when we went over, and now Sister Tadje is there.

### *Work in Nutrition*

WITH these women I have worked very closely in Relief Society work, because these missions are twins. We use the same language, also the same outlines. The missions publish every three months a magazine called "The Wegweiser," containing all of the lessons and instructions. The lessons we planned extended until the close of 1928, when new ones became necessary. At that time a great exposition of nutrition was being held. I felt the need of nutrition lessons for our Relief Society women when I knew how they lived and the food they were eating. They eat good food, but I felt that in the preparation of their foods they could be helped. I said to Sister Tadje, "One lesson a month on nutrition." "One lesson on the Book of Mormon, one lesson in literature, and one for work meeting." The women over there love to work so much that they want to work at every meeting. These work meetings were mostly used in preparing articles for bazaars.

### *What the Branches Do*

ONE bazaar was held after I left, in a small branch with 38 members, in the Holland Mission. They obtained contributions from the big establishments, mercantile and grocery stores. In this little city they had spent their time doing fancy work. They put on this bazaar for the benefit of the poor in that city. They held an entertainment, and took in over 900 marks. During the year they had 94% of their women at Relief Society meetings.

In the last three years a wonderful thing has taken place in the missions in Europe. In 1927 President Talmage called at Dresden a conference of the mission presidents and their wives in Europe, and we had the honor of being hosts to these wonderful men and women. Outlines and plans were discussed and carried out in our missions. The conference in 1928 was held in Paris, under the direction of President Widtsoe. The spirit of the Lord was there, and wonderful things were accomplished. In 1929 this conference was held in Liverpool, and we had the opportunity of spending a day or two on the grounds of the great Scout Jamboree. We gave nearly two weeks to planning and outlining.

### *Activities in Mission*

MAY I also read from my little book some of the things we did in the German-Austrian Mission. In connection with the district conferences, which we held twice a year, a Relief Society convention or conference was held. We held 64 of these, with an average attendance of 56, ranging from 12 to 300. We got out a record book, similar to the books you use here, covering a three-year record; also a Relief Society teachers' book and a teachers' creed card. We got this plan from the Magazine, to which we are very grateful. Special teachers' conventions were held in each branch, and a yearly branch Relief Society conference, more than half of them responding. Thirteen new organizations were effected, making 52 active organizations with an enrollment of 1,664. I gathered up the end of the chronological data that we had in the German-Austrian Mission of our Relief Societies up until 1916. Then the thought occurred, why not have the histories written? All except three histories were written and copied in the new minute books.

The twelve lessons on nutrition were printed by a local brother who is editor of the paper. The scriptures say: "Knock and it shall be opened unto you." I went to the door of the hygiene specialist in Dresden. I had seen the display in the great exposition in Berlin, and needing help in getting out these lessons, I wished to meet Dr. Vogle, the best authority in Europe, if not in all the world.

### *A Scientist Aids*

WHEN I knocked at the door, a man answered. I told him I wanted to meet Dr. Vogle. He shook his head, saying, "No, you cannot meet him; he is too busy and important a man."

As I had a great need for his help, I told him I was working with 1,600 women in the German countries, as I wished to help them take better care of the health of their families. He called over the telephone, to me, saying, "You may go in." I told the doctor who I was and what I wanted—a text book, one I could place in the hands of our sisters.

He said, "I am writing a small one, covering this subject. As soon as it is finished you may have one." The subject of things not good for man came up. Filled with the spirit, I said to him, "Would you be interested to know what our people have on that?" He said that anything along historical lines of nutrition interested him. I told him that in 1833 the Lord spake to our Prophet, giving to him the Word of Wisdom—telling us what to eat and drink and what not to eat and drink. He was very much interested. I said that alcoholic drinks

are not to be partaken of, that they are for the washing of the body. He asked, "Cannot you write me an article, explaining what you have?" I answered I would be glad to do that.

*The Article Accepted*

WE wrote an article, which he published in full in their Hygiene Wegweiser, an exclusive magazine for scientific people, and circulated through all Europe.

Later he asked if we did not want to display in this great exposition something of the effects of clean living. I have just received a letter from him now, asking what we are going to do. We went to the American Consul at once, knowing that we should come in with the United States in their display; but the United States is not going in as a country and so prohibited us.

In 1927 we celebrated the one hundredth anniversary of the coming forth of the plates. We had a contest on in the mission for selling the Book of Mormon. I am no sales lady, and do not know how to go about it; but one night I knelt in prayer and asked God to give me strength, and show me how I could help. I felt that I was the mother of those missionaries, and I wanted to do what they were being asked to do. In the morning this thought passed through my mind, and I almost heard a voice say, "Begin in your own home." Rising I thanked God; then dressed and went with joy. We had workmen there doing all kinds of work, and they needed the gospel. I sold two books before breakfast, and had a wonderful time that day. Before the day was finished I had sold 22 Books of Mormon. I was thrilled and happy.

## Department Meetings

(Afternoon Session)

*Secretaries' Department*

THIS meeting convened in the Auditorium of the Bishop's Building after the close of the Stake Officers' Meeting. General Secretary Julia A. F. Lund presided. It was the first Department Meeting of the Stake secretaries, and was very largely attended.

Mrs. Lund paid a tribute to the past and present secretaries, and stressed the importance of their work, since an organization is judged by the records it keeps. Relief Society secretaries are also the historians of the organization.

A practical demonstration of "How to Audit the Annual Report," was conducted by Mrs. Ellen F. Shepherd. The copy of a report form was used, each step explained, and the most common errors made by secretaries pointed out. Time was the only element that curtailed the discussion, which was most practical and interesting.

*Educational Department*

ASSEMBLY HALL on the Temple Block was filled by Stake and Ward Supervisors and Class Leaders, Counselor Julia A. Child presiding. The subject "How to Teach" was ably presented by Dr. L. John Nuttall, whose address will appear in detail.

# Adult Training and the Larger Life

*Dr. L. John Nuttall*

THERE is an indescribable satisfaction that comes with a feeling of self-importance. It is not the spirit of boasting. It is a feeling of the value of self. One of the aims of all adult training classes is to develop this fine type of self-evaluation, so that each person goes on trying to do what will enrich and ennoble and expand his own life.

### *What Is Education?*

Education is keeping this spirit alive and satisfying it. Doctor Richard C. Cabot's "What Men Live By," points out that education is in pursuit of each of us—that our work gives us a place in the world and relates us to it; play releases and recreates our energies; love for persons and causes binds us to be loyal to something larger than ourselves and worship enlarges our view and enables us to see the greatest things in life.

There are three subtle elements in this personal development: first, an enlargement of the power of appreciation; second, a growth in the keenness of vision and skill in work that makes us greater producers and leaders; and third, in a democratic world such as ours is rapidly becoming, an increase in the ability to evaluate, criticise, and judge what is going on, so that our citizenship may contribute to a safe yet sure progress.

"The greatest task of each one of us," said the governor of Minnesota in a recent address, is to keep ourselves normal, fair-minded, kindly, and constructive. Even the critics and pessimists whom I have cited, without exception place their greatest reliance on education and on teachers, in the schools and outside, in building better men and women and in bringing in a better society."

A GROUP of out-of-school teachers working in a voluntary church organization can see the relation of their work to the achievement of this three-fold aim. The attention of these teachers should be directed to three factors—teacher, subject matter, and teaching procedure.

The teacher must lead with an assurance that comes only with preparation and a love for her work. Many volunteer teachers are overburdened because while they teach they carry the entire responsibility for intellectual activity. A passive student, even though he be an adult, does not represent the best teacher. One who stimulates, who sees problems and issues, who brings in material to be studied, who devises methods of presentation, is the real teacher.

### *What Is Teaching?*

DOCTOR BURTON says: "Teaching is the stimulation, guidance, direction, or encouragement of learning. It is setting the stage upon which learning takes place, it is giving opportunity for learning to arise. It is the guidance of such spontaneous learning as appears in the natural activities of children or older students. It includes all the activities performed in the direct furtherance of learning."

When appreciation and enjoyment are the aims, the power of the teacher as a person is especially important. In this field the sensitive feeling enables one to make choices that uplift and point to vistas of beauty. There are ex-

amples of nobility and kindness all about us. Use these as illustrations rather than always focus the attention on corrective needs among the sordid. When a person can, as a part of his own intellectual attitudes, bring a class he instructs to desire to recreate the environment in which they live and at the same time make them capable of enjoying the activity and the fine choices made in that environment, he has the power that directors of adult classes need. In a recent report the president of Columbia University stresses the need of leadership in this field:

### *The New Problem*

"With these changes there comes a new and difficult but very pressing educational and social problem. This problem is that of finding ways and means for the useful and agreeable occupation of leisure. It signifies that men must be taught new wants and given new tastes, such as can only be met and gratified by the judicious and fortunate use of those hours that need no longer be spent upon productive industry. Outdoor sports, enjoyment of nature, a love of the fine arts, and a growing appreciation of their ideals and chief accomplishments; a love of reading, not merely that of any mechanically printed page, but of something which should be read for its form and style and nobility of thought, even more than for the subject matter with which it deals or the information which it may convey—these are instruments for the worthy use of leisure. Moreover, some part of the leisure of every citizen, man or woman, should be given to the willing support of those causes, religious, ethical, relief, educational, which have the public interest as their end and which in our American society are fortunately left for their advancement to the sphere of liberty and the voluntary cooperation of individual men and women."

### *Education for Adults*

ADULT education must have materials. What is chosen to be taught should be selected on the basis of the aim of education. Adults are educated for life just as truly as are younger people. Young folks, however, are on the threshold and looking forward to a variety of activities. Older folk are approaching the other end of life, and look forward to less variety and uncertainty in activity and are more and more interested in intrinsic satisfactions.

From England, in a lecture given by Dr. L. P. Jacks, principal of Manchester College, comes a beautiful statement of this aim in Adult Education: "This, I venture to think, is what we mean when we insist upon education for life. We are asking for the wisdom that can be acted. We are asking for an education that adult men and women can translate into the art of wise living, thereby raising the aims of education and not lowering it, as some people accuse us of doing. Art is simply wisdom in action; and the greatest of all the arts, the one in which all the others find their crown and glory, is the art of wise living. Give us the wisdom that leads up to that. Give us education for life."

### *The Materials Needed*

MATERIALS for adult education in classes the Relief Society maintains, should provide for appreciation material that brings immediate satisfactions. History should be filled with discussions of how men culminated important events, with less emphasis on the early life and biography of histori-

cal characters. Literature should contain some philosophic evaluations as well as mere narration.

One reason why books seem silly to the older members of these groups is found in this mere story-telling kind often assigned for reading. Poetry should be artistic and filled with emotions of adulthood. Poems published in the Relief Society Magazine are worth studying even though they don't come in the lessons.

The subject matter should also contain material designed to aid the class members in becoming more intelligent and skillful workers in vocation, community life, and parenthood. One of the reasons why efficiency declines with age is of course an actual decrease in physical strength. Another more powerful cause is lack of knowledge. Occupations shift in relative importance, and pursuits once gainful at times must be abandoned. To one who has studied the social and economic world in which his labor is placed, such a necessity comes less as a shock than to one who merely works on, not seeing clearly the industrial procession and therefore entirely unprepared for the eventual "laying-off" and search for other employment.

### *We Must Be Ready*

OUR Church and community histories are full of the heartbreaks, the feelings of ingratitude, caused by the necessary removal from office and from committees of persons who have labored unceasingly but ineffectively in welfare activities. These need instruction in the social and personal problems inherent in our changing life. They need to see that either they must adapt in their work or seek release from responsibility. If taught these changing relations among institutions and persons, their lives will be spared the sorrow of sudden removal. Parents need to study, not to condemn, modern life.

In the world of today children must not be made dependent, because inevitably the family group will break up into smaller units. We have accepted the discoveries of science and the achievements of inventors, and with them have builded a new economic life, which in turn has changed our social relationships. The certainty with which some parents point out the way of life in a world about which they know little, is very soon demoralizing because what they say doesn't work. No child responds happily to training for a world that has been.

### *Adjustments Needed*

Ideals come down from the past; skills must be based on forecasts of the future. Ideals may be taught as controls of conduct by parents. Fathers and mothers who train young people must know of the world and must learn of its changes. A recent work published by the Institute of Child Welfare of the University of Minnesota says:

"The changing conditions of modern life have made necessary new adjustments in the family and home. The functions of the home have changed, as the work of the members of the family has taken them more and more away from it. But the craving for a home, and for intimate understanding and affection, persists, though often unsatisfied. Progress, which has done so much for the comfort and convenience of the family, has also been responsible for changes to which we find it more difficult to adjust than to luxuries such as electric lights in place of candles, and running water in place of that lugged from a well.

"But the different type of family life which we condemn or deplore today hangs on the fact that no longer need the members of the family share in making candles, or cleaning lamps, or pumping the water. They must now, in many cases, leave home earlier to earn the money to pay for the electricity that furnishes water and light, and washing and ironing facilities.

"In caviling at modern life, we are likely to forget that at no time in the history of the race has the man been the sole provider. The family has always been dependent also on the ability of the woman and children to create food out of raw material, clothes out of wool. It is no new thing that the members of the family have undertaken, but the fact that they must now scatter in order to produce the same result brings about many new problems."

*How to Judge*

TO judge the world and by criticism guide its destiny is the right of maturity. By what basis shall they judge? Surely the greatest criterion is that of human happiness. The material of adult classes should contain studies of life itself and the effect of forces operating thereon. New forms of wrong doing perhaps should receive added emphasis and old taboos perhaps be condemned less. New recreational activities form a source of joy not felt by some of its critics because they don't participate.

Centralization of power in a representative government is a great experiment. Are we learning facts about its effects? No nation or people ever before has tried universal compulsory education. The effects of such a program are more far-reaching than the mastery of learning skills and the powers of expression. What are the attitudes in the life of a person toward a government that forced him to go to school? New methods in schools will produce results different from the results of the old education.

The subject matter for adult classes must be new or nothing is learned. Newness may consist of material never before experienced or previously learned topics with new interpretations or related to new problems.

*The Listless Class*

THERE is danger of listlessness in classes of older people because of the lack of real learning. By mere chance I piced up the February number of the Magazine, which contains the lessons for April. The first deals with the Book of Mormon. The outline says: "This lesson is filled with big ideas, religious, political, and social," calling attention to the fact that the narrative itself is less important. Most adult classes have heard many times the narratives in this lesson. The newness is evidently in the similarity of the "big ideas" to the current thought of today, and in the possible use of the Book of Mormon men as models in character development.

Certain contrasts also appear between the thoughts of the lesson and modern thought. These contrasts stimulate thought and are really the means by which adults are able to teach old historical material effectively. Class teachers should remember that it is hardly justifiable to take the time of their members in listening to a repetition of an already known narrative.

*Here Are Good Lessons*

HONESTY is a lesson in this same magazine. The writers of the outline seem to combine two aims: to insure honesty in those being taught and to develop skill in

the class members in training children in honesty.

The first aim must establish a meaning for honesty and an analysis of modern life. No teacher could in these days be content with merely exhorting to honesty. Either your class members don't need this or they need more. The subject matter must be enlarged.

In helping a class to train children in honesty a study of the psychology of learning is necessary. There is experimental data available showing that mottos, formal institutional pledges, and formal lessons are not effective. Examples of honest dealing in modern business are needed. As the lesson outline suggests, the group attitudes and ideals need study, and the relative degree of social prestige held by honest men pointed out. Most of this material will have real interest to class members. Having them learn it is real teaching while simple exhortation and preaching don't get very far.

### *Aims for Lessons*

This lesson can also aim at developing a power of criticism and improvement of our social order. When an experiment seems to show that the Boy Scout organization does not produce boys more honest than the other groups, we can say that the experiment is wrong, we can condemn the Boy Scout Movement and refuse to support it, or we can study the implications of the experiment, the possible connections in the scout program, and thus become constructive critics.

Corruption in public office needs study. Is our selection of men wrong? Does our system tempt strong men beyond resistance or is the situation one of deliberate planning among groups of dishonest people? Teachers can help us to become competent critics.

The biography of Madam Schumann-Heink is new material to most class members. Present it clearly and interestingly and supplement if possible by some records of her singing.

### *Not Facts, but Action*

SOCIAL service means action. The lesson deals with statistics on defectives and descriptions of methods employed in various places in their care. Action must be at home. This lesson would be a sorry failure if it ended as a fact lesson. Do we have defectives here? How are we detecting them? What care, public and private, is provided? What can we do? Shall we do it? A teacher becomes an organizer, a promoter, and interest will develop largely in terms of the reality of the home problem. So we may analyze the problem of subject matter for adult classes.

SUGGESTIONS on method may be helpful. A recent writer, in School and Society, points out that adult education differs from other forms of education in three particulars:

1. Its aim is to provide for an exchange of vital experience.

2. Its method is founded upon the assumption that real education must not have its roots in external authorities, but rather in personal experiences with reality.

3. It therefore proceeds by means of a technique of discussion in which the teacher or leader performs the function of guide and stimulator but never that of lawgiver.

### *Types of Teaching*

Three types of teaching activities are usually recognized:

1. Perceptual experiences, which consist of object teaching, pictures

of various types, models, charts, with explanations in vivid oral ways.

2. Reading.

3. Problem solving.

Palmer's "Progressive Practices in Directing Learning" outlines the following:

Reading to Remember is encouraged by:

1. Learning exercises:

a. Questions that are explicitly answered by the text.

b. Requests to prepare for a debate or discussion of a specified topic.

c. Requests to underline or check statements judged to be important.

2. Test exercises:

a. Requests to reproduce the text read either in free expression or in response to specific questions such as: What does the author say about.....? Discuss..... (a topic discussed in text).

b. True-false, completion, multiple-choice, and most other kinds of "new examinations."

c. Requests to summarize or outline the text from memory.

*To Gain Facts*

Searching for information is encouraged by:

1. Requests to prepare reports on specified topics.

2. Questions that are answered by the text although not explicitly stated by the author.

3. Questions requiring the collecting of information as a basis for a judgment such as: Is the author unprejudiced in his discussion? What is the author's attitude toward.....?

4. Requests to complete a skeleton outline, especially when the items must be secured from different sources.

Reading with a critical attitude is encouraged by:

1. Thought questions such as: Is the author consistent? Is he justified in his statement? Would the author agree with.....?

2. Requests to compare events, persons, etc.

3. Requests to compare two or more texts.

4. Requests to evaluate portions of a text.

5. Requests to compare author's view with student's experiences and beliefs.

6. Requests to explain meaning of words, phrases, or sentences as used by the author. (Usually employed as test exercises.)

*Beyond the Book*

Supplementing the reading of a text is encouraged by:

1. Requests to prepare an explanation of statements in text.

2. Requests to prepare illustrations of statements in text.

3. Requests to supply reasons for statements by author or to fill in other gaps in his trend of thought.

4. Requests to determine implications or consequences of statements made by author.

Analytical study of text is encouraged by:

1. Requests to determine how emphasis is secured.

2. Requests to note choice of words (diction) and sentence structure.

3. Requests to compare the style of one author with that of another.

4. Requests to identify or to prepare lists of figures of speech, or other items of form.

5. Requests to correct errors. (This assumes that errors exist in the text.)

6. Requests to determine the origin of words.

*Learning to Enjoy*

Reading for enjoyment is encouraged by:

1. Requests to select a story or book which the student enjoys and which he thinks the other members of the class would enjoy.

2. Inquiries concerning characters or portions of material read which were enjoyed most.

3. Requests to make out a list of books to recommend to other students or adults.

His outline of guides to problem solving is as follows:

To stimulate and assist pupils in carrying on reflective thinking the teacher should:

1. Get them to define the problem at issue and keep it clearly in mind.

2. Get them to recall as many related ideas as possible by encouraging them:

a. To analyze the situation.

b. To formulate definite hypotheses and to recall general rules or principles that may apply.

*Noting True Values*

3. Get them to evaluate carefully each suggestion by encouraging them:

a. To maintain an attitude of unbiased, suspended judgment or conclusion.

b. To criticise each suggestion.

c. To be systematic in selecting and rejecting suggestions, and

d. To verify conclusions.

4. Get them to organize their material so as to aid in the process of thinking by encouraging them:

a. To "take stock" from time to time.

b. To use methods of tabulation and graphic expression, and

c. To express concisely the tentative conclusions reached from time to time during the inquiry.

METHOD implies organization of subject matter and a guide of learning activities. Teachers should not assume that it is their responsibility to tell all of the lessons. Learning really takes place better when learners are active. Adult attention is difficult to hold unless careful planning is done. If the teachers desire really to develop attitudes they must be personally enthused, use subject matter that is valuable in the development of real adult powers, and use a method of teaching consistent with adult interests and study habits.

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*Theological Department*

THIS large department meeting was held in the Assembly Hall, Mrs. Cora L. Bennion presiding. The principles of correct teaching, especially as applied to the Book of Mormon was the subject of an inspiring demonstration by Professor John Henry Evans, an authority upon this subject. He dealt with both the content of the lessons and methods of presentation. Questions published in the May issue of the Relief Society Magazine furnished the outline.

*Literary Department*

THE Literary Department Meeting was held in the Ladies' Parlor of the Hotel Utah. Mrs. Jennie B. Knight presided, making a very fine little speech of greeting, with responses from the stakes. Mrs. Eleanor J. Richards, president of Malad Stake and Mrs. Ethel D. Payne, president of the St. Joseph Stake, each spoke to the subject, "What Have the Literary Lessons Done for your Stake?"

The feeling was that if the lessons had done anywhere near as

much as in the stakes reported, they had been worth far more than the efforts put forth to secure them. They help young people as well as Relief Society members. It is also believed that the literary lessons have increased the membership, and added to the happiness and the growth of the organization. As a stimulus to busy mothers to reach out for the type of culture and strength that comes from an appreciation of the fine things of life, and the inspiration we gain from our storehouse of ideals, these lessons give confidence to our women creating the desire to possess libraries.

Mrs. Knight gave a preview of the next year's lesson work presented in a panorama form. "Short Stories" will be the subject for next year's work. The text book to be used is Great Short Stories of the World, by Barrett H. Clark and Maxim Leiber. These books may be obtained from D. C. Heath and Company, 182 Second Street, San Francisco, California. The special price to the Relief Society is $2.88 each, postpaid.

Mrs. Rosannah C. Irvine gave a demonstration of the short story, from Bret Harte's masterpiece, The Outcast of Poker Flats.

## The Short Story

*By Jennie B. Knight*

PETRARCH, the famous Italian poet, (1304-1374), wrote: "While in every other respect I feel the infirmities of old age, in my studies it seems to me that I grow younger every day. Therefore I shall be glad if death comes upon me while I am engaged in reading or writing."

### *New Course in Literature*

You will be pleased to learn that Miss Fay Ollerton, one of our own girls, is to supervise the Literary Lessons for the next two years. A student of the Brigham Young University and the University of California, specializing in English and history, and in short story writing, Miss Ollerton is well qualified for the work. She has attended also Columbia University and the Pulitzer School of Journalism, where she obtained her master's degree. While in New York she earned a great deal of her living, and sometimes all of it, by writing. At one time she won a prize offered by a national magazine. The thesis for her degree had to be on a journalitic subject, and she chose as her title, "The American Periodicals' Treatment of Mormonism Since 1850." This work was intensely interesting; she had to read everything that had been written, good, bad, or indifferent, about Mormons since that year. Some of the professors at the school became interested in her thesis, and the Director of the Pulitzer School was good enough to give her an A and some special praise.

Several of her stories and articles have been published in the Relief Society Magazine and the Deseret News. While at Columbia she took a short-story course under Dr. Dorothy Scarborough, a writer of fiction of national repute. At present she is with a large publishing company in San Francisco.

That she will have a sympathetic understanding of Relief Society women may easily be inferred, as she is the daughter of Mary Ollerton, who was president of the Parowan Stake Relief Society.

### *The Short Story*

CONCERNING the course Miss Ollerton has furnished the following items: The short story is as old as civilization. Egyptian tales, known to be five thousand years old, have been found, and from the perfection of their art men must have practiced it thousands of years before the stories we know of were written. The story is a fundamental need in the hearts of all mankind. Our demand for it in this day of accelerated living is even greater than in the ages when men hewed their first stone weapons and learned to give honor to the man who was born with the love of story telling.

During the coming two years, one of the purposes of the Relief Society is to give to its members a panoramic view of the short story, extending over the entire globe and showing the high points in this age-old endeavor of man to entertain and to instruct. Stories of almost every nationality and of every age will be part of the view—some that flourished in Egypt in the dim 3,000 B. C.'s; stories from Greece and Rome before and in the days of the Caesars; literature from our own Bible and from the Talmud; stories that entertained in ancient India and China, always a choice part of our rich heritage. These and contributions from many other lands, America included, will be part of the panorama.

### *Many Modern Examples*

Finally the study of the short story will bring us to our own times, where it is necessary to understand what is meant by a short-story and a story that is merely short. For the short story (written with or without the hyphen) as we understand it today, was perfected in the nineteenth century and has come in our century to mean something as definite as lyric poetry or a familiar essay.

It is largely to America that the world owes its present form of the short story. We do not forget, as we say this, that at about the same time Edgar Allen Poe wrote his history-making "Ms. Found in a Bottle" and "Berenice," two of the first short stories as we know them now. Over in France a great artist by the name of Prosper Merimee was also composing stories that were to influence the entire world. Yet it was largely from America that the inspiration came to make of the short story a definite form of art.

### *America Pre-eminent*

AND why America? It does not seem at all incredible to us now when each year sees hundreds, even thousands, of novels pouring forth in bright colored jackets;—when on Broadway hundreds of new dramas are witnessed by questing play-goers each season; and from Hollywood literally thousands of dramas are unrolled each year for the whole world to see and hear;—also that there are so many short stories published that if a person did nothing else he must needs go blind before he could read the attempts to satisfy America's monthly thirst for escape through means of this art.

American literature back in the early and middle nineteen hundreds was a thing to be snubbed, a sub-

ject not to be discussed in polite European circles, or among our own intelligentsia. Of course, exceptions were made for Washington Irving and occasionally for Cooper, but the world did not consider that we had produced any literature worthy of naming. English novels, because of the lax copyright laws, came into America on seemingly every wave of the Atlantic. So little, if any, did the publishers pay for the rights of getting them before the public that any American novel was foredoomed to failure.

### *Poe the Leader*

YET a new and virile country always finds a way and America's way to be heard was through the short story. Since old Chaucer's day there had been only a few names worthy to be linked with his as a creator of stories. In the 19th Century an erratic genius by the name of Poe was to give to the world a new style in the writing art, one that would set a pattern which all of the short story writers since his time have attempted to equal or make better.

Because Poe's theory of the short story is still the 1930 writer's theory, it will serve best to explain what the short story became in the 19th Century and is today.

"In the whole composition there should be no word written of which the tendency, direct or indirect, is not to the one pre-established design, and should be done by such means, with such care and skill, as a picture is at length painted which leaves in the mind of him who contemplates it a sense of the fullest satisfaction."

### *The Single Impression*

BRIEFLY then, the short story must emphasize totality of effect. It must be short enough to be read through at one sitting; it must give a single impression, it cannot digress. It must have unity of action, unity of tone, unity of color, unity of emotion, and must exclude everything that interferes with this one impression.

After Poe there was a considerable time when only men of mediocre talent walked the road of the story teller's art. To be sure we must not forget Hawthorne, who was perhaps the greater genius of the two. He lived and wrote during and after Poe's time, but his stories more often lacked the one small thing that hindered their perfection, and they must more often be classed with the tale than with the short story proper. Hawthorne and Irving, with the privilege of the tale, could emphasize character, a moral issue, local color, action, and what not, all in one attempt; whereas the short story, fostered by Poe, achieved totality of effect by emphasizing only one thing.

### *Short-Story Writers*

FITZ JAMES O'BRIEN learned Poe's art. Edward Everett Hale with his "Man Without A Country," came in this period too, but there was no outstanding genius until the time of Bret Harte; and Harte, who wrote best of the gold days of California, did one thing that neither Hawthorne nor Poe could do. He made his stories purely American—American with splendid colorings, and conflicts of temperament, and full of a kind of romantic realism.

After Bret Harte, some years elapsed before the great avalanche of American writers was upon us. Then came William Dean Howell, H. C. Bunner, T. B. Aldrich, Mark Twain, James Lane Allen, Sarah Orne Jewett, Mary Wilkins Freeman, Henry James, O'Henry and

a score of others. They brought the art down into our own day, when at least every third neighbor harbors aspirations, not always secret, of seeing his name printed among the immortals and receiving substantial checks meanwhile.

Over in England Rudyard Kipling, that superb story teller, found his way to fame, and hundreds have tried to follow him. In France the art flourished, perhaps in a higher state of perfection, than in prolific America. Balzac, Daudet, Musset, Maupassant, and Bazin are only a few of the masters. In Russia, partly through the means of Chekhov, a different phase of art, sometimes called Naturalism, had its start and is in vogue today. Because of America's inspiration, Sweden, Denmark, South America, Italy, Spain, all the civilized world has taken a new interest in the creating of stories.

### *Effect of Short-Story Method*

THE short story has by no means stopped with itself. It has so influenced our novel writing that totality of effect is creeping into some of our best books. Indeed the short story is at least one of the parents of the present heyday of the drama.

What the present trend of the short story is and who the writers are, will not be discussed here, for many of you are already interested in this subject and the rest of you will form your opinions as the course progresses.

The study of the short story, which is to be yours for the next two winters, will, as said in the beginning, touch the high points in man's age-old form of pleasure in creating tales. The panoramic view will reveal the art of many nations, but even more it will show how we are all fundamentally alike, and that in many essential ways man's nature has not changed from the time the water wheels of ancient Egypt helped to moisten the soil until this day when silver-winged planes fly the air and the music and entertainment of the world can be brought to our firesides by the mere pressure of a button.

The course will do one more thing: It will attempt to gather for you the best of the story writers of our Church and to urge the need of preserving in some enduring form of the short story our pioneer heritage.

### *A Course to Enjoy*

WE are convinced that you will approach this work in the spirit of intellectual pleasure seeking. It will help you to understand life. We interpret life through our own experiences. Through books and stories others speak to us, give us their most precious thoughts, and pour their souls into ours. To read enlarges one's horizon. Let me suggest read aloud as much as possible. Think of books in terms of personality. Walt Whitman said in referring to his book, "Leaves of Grass," "Whoso touches this book touches a man." Be independent—you have a right to your own opinion, and if you are broad minded enough to study your opinion will change. Read for your own pleasure—not for mere thrills, but for the high pleasure which is genuinely cultural.

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### *Social Service Class Leaders' Department*

THIS meeting was so largely attended by Relief Society women, eager to hear the material on this very important subject, that it was necessary to adjourn to Barratt Hall, where Mrs. Inez K. Allen

presided. The following statement and outline formed the subject for an enlightening lecture: "Psychology and Personal Development," by Professor M. Wilford Poulson.

*Professor Poulson's Remarks*

During the last hundred years Mormonism has been an important factor in helping people to appreciate more than ever the importance of human values as contrasted with mere physical property, or things. Physical things are merely means toward ends, but human beings are ends in themselves—capable of infinite and eternal progress. We are all acquainted with the wonderful flash of divine inspiration which says, "As man is, God once was; and as God is, man may become."

We may have noticed that it does not state that we can be certain of becoming as God is, but rather that it is a statement of possiblility —"man may become" is the wording.

The national Woman's Relief Society of the Church has ever been in the vanguard when it came to the appreciation of human or personality values. In line with this fact, it has been decided during the coming season to study a number of lessons intended to enlist the science of psychology. The aim is to help the members enhance their own personalities, so as to become in turn more efficient in the service of others.

DEFINITE final decision as to the text to be used has not been made, but the nature of the nine lessons has been somewhat definitely agreed upon. I shall first outline by means of topics and brief comments, the general nature of these lessons, and then discuss somewhat more adequately one of them.

A tentative listing of the lessons is as follows:

*What Is Personality?*

I. Personality—Its meaning and development.
(a) Definition.
(b) The traits that make for efficiency in dealing with other people.
(c) Those which mar our influence with others.
(d) Possiblities for the adult development of important personality traits.

II. The Problem of the Inheritance of Mental Traits.
(a) Comparison of Physical and Mental Traits.
(b) Limitations of our knowledge of human heredity.
(c) Fallacies of the fatalists in this field.
(d) Grounds for a hopeful attitude.

*Habit and Growth*

III. Habit formation and growth.
(a) Advantages of habits—how they may set us free—
(b) Disadvantages of habits, how they may enslave us.
(c) Formation of new habits and breaking undesirable ones.
(d) Retaining our plasticity and vitality.

IV. The Problem of Memorizing More Efficiently.
(a) Memorizing ability in relation to age.
(b) Efficient and inefficient methods of memorizing.
(c) What we should and should not burden the memories with.

*Conversation*

V. The Psychology of Conversation, Writing and Public Speaking.
(a) Appreciation of the point of view and needs of others.

(b) Being a good listener—
(c) Personal achievement—Being a person that others would like to listen to—
(d) How to increase one's mastery of language.

VI. Developing Originality and Initiative.
(a) What is originality in the best sense of the term?
(b) Relation of originality to imitation.
(c) How may originality and initiative be developed?

*Better Thinking*

VII. The Problem of Better Thinking.
(a) Types of Thinking.
(b) Counterfeit thinking—can we recognize it in ourselves and others?
(c) Pitfalls of thinking we need to recognize and avoid—
(d) Genuine or creative thinking.

VIII. The Gospel of Relaxation.
(a) Valuable hobbies to cultivate.
(b) Tendencies to over-tension in American life.
(c) Relaxation and sleep.
(d) What the gospel may do to give poise and control.

*Leadership*

IX. The Psychology of Leadership.
(a) Arbitrary despotism vs. the democratic leadership of insight and service.
(b) Personal traits that distinguish leaders.
(c) Where we should lead and where we should follow.
(d) Cultivation of insight and other necessary qualities of good leaders.

*Final Test of Value*

SOMEONE has said that the ultimate test, the measure of the worth of an institution, is the kind of personality it tends to produce. On this subject two of our Latter-day Saint writers have recently expressed themselves.

One wrote: "In the contemplation of that personality in which so much of God was manifest in the guise of man, there is felt a tide of moral life, a classification of moral insights and righteous purposes. With the perception that personality is the highest thing in the world and that the enhancing of it is the greatest end in life, there comes a sense of imperfection, of the slightness of attainment as compared with infinite possibilities. The heart is transformed, and things are seen in new proportions." (Life of W. H. Chamberlin, p. 182.)

With gifted insight the other writes: "There is no greater job and no more profitable undertaking than the improvement of our own lives. We cannot dream ourselves into a great life. We must simply take ourselves in hand where we are, and with patience and determination overcome those weaknesses which hold us back."

*Social Service Case-Work Department*

SOCIAL Service Case Work, as a Department of the Relief Society Conference, met in the Auditorium of the Bishop's Building, Mrs. Amy W. Evans presiding in the absence of Counselor Amy B. Lyman. It was largely attended by ward presidents and social service aids.

Mr. D. A. Skeen, chairman of the Commission to select a site for the School for the Feebleminded, was the speaker. Thanking the members of the Relief Society for doing so much for the establishment of the school, he took occasion also to stress the great need for such an

institution. Only recently have we looked upon the problem of the feebleminded as one calling for very serious consideration, serious in the idea that it may be remedied. Such schools are now established in all but two of the states.

In these schools a proper training of the feeble-minded has so developed that many of the pupils have become self-sustaining and useful citizens instead of a heavy expense. The public pays the penalty for neglect of proper training for mentally inferior people. It is estimated that nearly half of the delinquent people in our state have tendencies of the feebleminded. A site for the school, consisting of 500 acres with wonderful water supply has been secured in American Fork, and construction of the State Training School for the Feebleminded will shortly begin.

The meeting was concluded by the presentation of two case studies, one by Mrs. Elizabeth C. Williams, the other by Miss Margaret Davis, social case worker in the Welfare Department of the General Relief Society office.

*Work and Business Department*

THE Work and Business Department Meeting was held in the Auditorium of the Bishop's Building. The presiding officer, Mrs. Amy W. Evans, spoke to the workers on "Welfare Values of the Work and Business Meeting." A recommendation by the committee, endorsed by the General Board, was that each member of the ward Relief Societies contribute one new article of clothing each year to the ward organization. Remodeled clothing, if in good condition, would be acceptable. If at any time a stake has more than it can use, it should get in touch with the General Board, who will be glad to act as a clearing house to receive and dispose of the articles. If in the entire stake there is not sufficient need, and the clothing accumulates, or if any stake does not have enough clothing to supply the needs of its poor, the stake president should notify the General Board.

Public showers, it was felt, should be discouraged, as the sort of help required is not usually given, and there are better ways of accomplishing the results than through public showers.

Mrs. Nettie D. Bradford discussed "The Value of a Stake Plan." She urged all the stakes to have their plans at the beginning of the year, as an objective to which all the wards may look with better results. Outlines that certain stakes and wards had submitted were read. They cover a different program for each month of the year, thus offering a sufficient variety. The plan of having light refreshments served at the Work and Business meeting often works out well.

A display was given of some of the articles that had been made in the work and business meetings, and the methods of preparation explained.

Mrs. Lotta Paul Baxter spoke on the report of the survey on the Work and Business Meeting, giving some of the questions used in the survey; and certain of the answers were read. The survey has demonstrated the Work and Business Meeting in many of the stakes to be one of the most valuable. Mrs. Baxter urged stake and ward presidents to choose capable and genial supervisors, who are able to keep every member of the organization interested.

PRESIDENT LOUISE Y. ROBISON

With the basket of roses presented by the Relief Societies of the ten stakes of Salt Lake County, for the Centennial Conference of the Relief Society.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

*Motto—Charity Never Faileth*

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# EDITORIAL

## Mrs. Jeanette A. Hyde

ONE of the most genial women of the Church is Mrs. Jeannette A. Hyde, who on account of her very responsible position as Collector of Customs at the Port of Hawaii, has severed her connections with the General Board of the Relief Society. The announcement of her resignation was made at the recent Relief Society Conference held April 4 and 5, in Salt Lake City.

MRS. HYDE has a winsome personality; a voice that is soft and persuasive; a smile that is contagious; a kindly disposition—all in all she is a woman of unusual charm. She has served as a member of the General Board of the Relief Society nearly seventeen years, as she became a member of the Board July 3, 1913. She served as Business Manager of the Magazine from September 24, 1914 until April 22, 1925.

MRS. HYDE has visited many Stakes of the Church as a convention and conference visitor and is widely known by women all over the Church. She is what we call an all around woman, as she has achieved distinction in a number of ways. She has been an outstanding woman in the public life of her State and Nation for some time, and is noted for her skill in the domestic arts. Many of us will call to mind that a few years ago Mrs. Hyde captured four or five prizes at the State Fair for jellies, bottled fruits, pickles and other viands. Those who have

shared her hospitality at any time know that she is a past-master at cooking—in all a good homemaker.

SHE is serving her Church and Nation by following President Hoover's instruction in regard to law enforcement. The women of the Church are proud of Mrs. Hyde's work affecting the 18th amendment. Fortunately there are a good many Latter-day Saints in Honolulu where Mrs. Hyde is located, so that while her services are not available here at Church headquarters, she can render excellent service in her present location.

We wish her every success and God's speed in her work always.

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## Summer Outing for Undernourished Children—1930

THE good work of several of the Stake Relief Societies during the last few years in giving undernourished and underprivileged children a two weeks' vacation has been much appreciated by the General Board and the Social Service Department.

This year the same need exists, and any stake that feels to extend an invitation to this type of child for summer outing this year should let this be known at the office of the General Secretary as early as posisble. Last year the work for the first time was largely centralized in one stake—Benson, which cared for about 60 children, while several more children were sent to other stakes by request.

In previous years children were sent in smaller groups to two or more stakes. Arrangements for this year are not yet made and the convenience of stakes will, of course, be considered in arranging dates, number of children sent, ages, etc. The usual stay has been two weeks, though in individual cases it has been longer. The children are sent from the ages of 5 to 13 and 14 in a few cases. The children may go at any time between July 1st and August 15th, that is most convenient for the stake receiving them. Transportation is arranged by the headquarter's office, and word from interested stakes will be appreciated at as early a date as possible.

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## Communion

*By Merling Clyde*

There isn't a joy at morning
There isn't a joy at noon,
Can equal the joys at evening
In fire-lit shadowy room.

'Tis then that cares of the day time
All melt in the embers glow,
And dreamily there, hand clasped in hand,
Comes peace only true hearts know.

# Relief Society Conference

General Session, Saturday Morning

## PRESIDENT LOUISE Y. ROBISON

WE greet you this morning in love, and in appreciation that you are here, and for the work you are doing. We are greatly honored in having with us our dear Sister Grant; Sister Fox, president of the Young Ladies' Mutual Improvement Association, and her counselor, Sister Beesley; Sister May Anderson, president of the Primary Association, and her counselors, Sister Ross and Sister Thomas.

I suppose you have all been reading Church history. Can you imagine what the women of the Church were thinking of and praying for one hundred years ago today? While their names do not appear as those who took part in the organization of the Church, we know that the prayers and efforts of every one of them was bent toward sustaining the organization, and those who were working for it.

Sister Emma Hale Smith, I am thinking of this morning. Church history shows her contribution to be such a glorious one. She traveled, labored, wrote, prayed, and comforted all with her love up to the time of the organization, after which our Father in Heaven blessed and recognized her with a revelation. As I consider her anxiety on that day, and that of the other fine women, I am hoping that they are able to have a vision of this beautiful congregation, here today, meeting in the name of our Father in Heaven, and giving thanks that he did restore the gospel through the Prophet Joseph Smith. I look forward to a strengthening of our testimonies at this conference.

IT seems that of all the songs of Zion, those we have heard this morning are among the most exceptional; and of all the singers in Zion, we could not have sweeter or more sacred voices than those who have charmed us here. Brother Tracy Y. Cannon, who, busy with this pageant, yet came here and inspired us with his music, we sincerely thank.

Our beloved Sister Lalene H. Hart, a member of the General Board, and Relief Society President of the Canadian Mission, is not with us often. When she came into our General Board meeting yesterday it just seemed that we experienced the feelings of a fond mother who rejoices when her daughter comes home after a long visit. Sister Hart will now speak.

## MRS. JULIA A. F. LUND

*General Secretary*

*Presents Officers.*

SINCE the last general assembly of the Relief Society in conference, certain changes have been made in the personnel of the General Board. Owing to the fact that one of our most capable board members found it necessary to be absent for an extended period of time, it became necessary to accept the resignation of Mrs. Jeannette A. Hyde. We do so with a feeling of genuine regret, as Mrs. Hyde has given many years of valuable service in the cause; but as her position is one of patriotic service to the na-

tion, it has been deemed advisable to accept her resignation.

## MRS. LALENE H. HART

*General Board Member and President of the Canadian Mission Relief Society*

May I preface my remarks this morning with these verses:

### A LITTLE LAD'S ANSWER

Our little lad came in one day
With dusty shoes and tired feet;
His playtime had been hard and long
Out in the summer's noontide heat.
"I'm glad I'm home," he cried, and hung
His torn straw hat up in the hall,
While in the corner by the door
He put away his bat and ball.

"I wonder why," his auntie said,
"This little lad always comes here
When there are many other homes
Pleasant as this, and quite as near."
He stood a moment, deep in thought,
Then, with the love-light in his eye,
He pointed where his mother sat,
And said: "She lives here; that is why!"

With beaming face the mother heard;
Her mother heart was very glad.
A true, sweet answer he had given—
That thoughtful, little, loving lad.
And well I know that hosts of lads
Are just as loving, true, and dear;
That they would answer as he did:
"'Tis home, for mother's living here."

### *Two Kinds of People*

I TOO, am happy to be here this morning, because my mother is here, because you mothers are here, and because of the inspiration that this throng of mothers gives to us who have just returned from those other mothers who are trying to live this wonderful gospel.

There are two kinds of people in the world—those who can do things, and those who can put up excuses for not getting anything done. When the program of the Relief Society came to me, I wondered which class I should go in. Then I thought of the story of the Master, in the parable of the man who had prepared a great feast and had invited his guests. When the time came for the feast, there were many excuses; the guests did not appear, having other things to do. The Master drew this picture to show us the folly of those who, having the honor of being guests of the Father, yet refuse that call. Our Father, through his servants, has invited me and you to come to this feast, where many things have been prepared that will help us to the fullest realization of our own powers.

May we not apply this parable to the work in the Relief Society? After we have been admitted as members, can we afford, as did the guests in the parable, to allow even legitimate or praiseworthy excuses to stand in the way of our loyalty to that organization? The opportunity comes only once. The doors do not stand open always, and just as the host went out into the highways, and brought in the blind, the lame, the halt, to partake of that feast, so if we refuse to be guests of our Father in the things that he has provided for us, he will reach out to those who are seeking for that light and truth which will bring joy and happiness to them.

### *Loyalty to Country*

LIKE the other mission presidents from foreign missions, I feel that we are supremely loyal to this country; but because we are American citizens does not lessen our love and respect for other nations and their citizens. For the Book of Mormon says: "Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve

the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written."

I am glad that I live in this choice land, but my love for other people is not lessened because of that. I believe that being a true American citizen makes me better prepared to be a good Canadian citizen, and I want the women who come from Canada, whether from the Canadian Mission or from the stakes of Canada, to know that my love for them is just as great. My heart has been stirred by reading the articles by women in connection with world peace. They have come from women who have lived in war-torn nations, whose hearts have been torn in such a way that they are reaching out to other people. Of all the women of the world, we have it most within our power to bring peace to the world. There are many women working, as we are, on the big problems that are facing the nations. The women of Canada have the same problems to solve as we have—social problems, and the message that comes from other women, and other nations.

### *The Three Objectives*

THERE are three objectives for us to realize: First, to preach the gospel to every people. We may not talk, we may not say a thing; but the life that we lead is the one thing that proclaims this gospel. If we are living pure lives of happiness and contentment, according to the commandments which the Lord has given then we are preaching the gospel to all people. Second, to develop higher lives among members of the Church. The purpose of the gospel is to help people to rise to higher levels, to develop in them the highest possible attributes; and if we are doing that, we are serving our fellowmen. Third, to develop our community into a fit place for our people to live in.

We have wonderful privileges—opportunities as women, and duties as well. The greatest privilege and opportunity that can come to woman, is to perpetuate the race, to be mothers of men, and to establish the destinies of nations. Is not this a wonderful privilege? and should we not respect it?

We are responsible, as women, where men have failed. We must go on. The responsibility is with us. To meet these objectives, we must study the life and growth of nations, of people, noting what brought about the rise or the fall of nations, and what were the contributions of people now passed away to the development of the human family and to the world as a whole.

### *Women are Responsible*

BEFORE we shall reach these objectives, we have much to do. We are responsible for the traits, thoughts, and actions of our times. How shall we arrive at these objectives? By living this wonderful gospel, restored to us with all its privileges and opportunities.

You mothers who have missionaries in the Canadian mission are preparing them for a greater mission than they have ever had before. The greatest honor that can come to women is motherhood; yet even that does not compare with the monument that our mothers and our young people are building in the Boys and Girls who go into the mission field to proclaim this wonderful gospel. So, mothers, rejoice in these young men and women because they are monuments to you, everlasting monuments, which will not crumble and decay while that spirit of faith is kept within them.

## MRS. EMELINE Y. NEBEKER

*Member of General Board*

AS I occupy this position, a feeling of deep humility and reverence comes over me—humility, because of my inadequacy; reverence, because of the magnitude of this work.

"Reverence comes with all we see;
God writes his lessons in each flower;
And every singing bird or bee
Can teach us something of his power."

### *The Sense of Beauty*

That feeling is with us when we are out of doors, in the canyons, or wherever we see God's greatness in nature; but it should be with us always, within our buildings, within our work, within ourselves. Today, in this building, that feeling is present. In Leviticus, chapter 19, the Lord, speaking unto Moses says: "Ye shall keep my sabbath and reverence my sanctuary; I am the Lord." Have we remembered this commandment? If we have, the minute we step within the walls there is an atmosphere of peace, of awe, of nearness to God.

OUR members have the opportunity of being helpful and are most helpful, to those less fortunate. Broad tolerance and a kindly spirit are most effective in spreading the doctrine of the brotherhood of man. This spirit, or atmosphere of reverence, we cannot have unless it is within us. We may talk about it, preach about it, write about it; but unless we feel it within, the note does not ring true, and the goal for which we are striving is blurred and sometimes lost to view. The kingdom of God is here. Should we not remember what Paul's Hebrews 12:28 says: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may, serve God acceptably with reverence and godly fear."

## MRS. HAZEL H. GREENWOOD

*Member of General Board*

WITH the opportunities of the Relief Society I have always been very much impressed. Development comes to us through well directed energy. To develop spiritually we must turn our thoughts to spiritual realities, and lifting our minds above the common things of life, center them on things of God. We may raise our thinking to a higher plane, but force and energy must maintain it there.

Spirituality flourishes in an atmosphere of religious thought and action. Constant application to the study of the gospel with prayerful thought and action develops the faith and courage necessary. If religion is applied theology, then true spiritual development comes through application to our lives of religious studies.

### *How the Mind Grows*

MENTAL development is brought about by systematic thinking and study. By exercise and application of our mental powers we grow mentally. If our mental processes are sluggish, they may be revived by proper varied and selected reading, which brings us to our best, and rouses each faculty to its most vigorous life. "Give me a book, health, and a June day," says Emerson, "and I will make the pomp of kings ridiculous."

Women whose lives are given over to home and family duties, often neglect the value of good books, which broaden our horizon and enrich our lives.

One of the greatest factors in our development is our social contact. As Webster says, "More than books, more than schools, society educates." Mothers need the relaxation

that comes through social contacts, going back to their homes enriched and enlightened. Friendships formed by kindred interests are lasting. The gospel makes us all kin, and in its progress we feel a sense of joy and responsibility.

As women we must keep abreast of the times, able to take part along with our husbands and children. How much more companionable a woman can become if she is acquainted with what is going on, and has a rich fund of knowledge and experience.

*To Educate the Family*

IT is said "Educate a man, and you have educated a man; but educate a woman, and you have educated a whole family." How great a responsibility is ours in moulding and directing lives.

The Relief Society, founded and directed by divine guidance, gives us spiritual, mental, and social development: spiritual, through its religious studies; mental, through its stimulus; and social through its contacts. Surely it has been in the hands of the Almighty in the making. He has had his eye over it from the beginning, and is directing its destiny. The women who have formulated its policies have been inspired of God. We are caught in the surge of its progress, and will continue to participate in its success.

## Organization and Development of the Church of Jesus Christ of Latter-day Saints

*Alice Louise Reynolds, Member General Board*

*The Beginning of Wisdom*

IN a Sacred Grove in Fayette, Seneca County, New York, a boy knelt in humility, for he had read the epistle of James which stated: "If any of you lack wisdom, let him ask of God; that giveth to all men liberally and upbraideth not; and it shall be given him." That passage, gripped the soul of the young man and so he put it to the supreme test.

A pillar of light appeared exactly over his head having the brightness of the sun. Enveloped in this light he saw two personages whose brightness and glory defied all description; they were the Father and the Son. The Father calling the boy by name, said: "This is my beloved Son, hear him."

*Founding of the Church*

ON the 6th day of April, 1830, six young men, for the oldest was but 31 years of age, met in the house of Peter Whitmer, Sr., and organized the Church of Jesus Christ of Latter-day Saints. This was to fulfill the legal requirement, because a goodly number were already converts, among them Lucy Mack Smith, the mother of the Prophet's wife, who will always be revered wherever women of the Relief Society assemble.

BEFORE the organization of the Church the Angel Moroni had delivered the Sacred Records from which the Book of Mormon was translated. John the Baptist had restored the Aaronic Priesthood; Peter, James and John had placed their hands upon Joseph and Oliver Cowdery, bestowing upon them the Melchizedek Priesthood.

*The New Book*

THE Book of Mormon had been translated in an astonishingly

short time, as the first published volume was given to the world in 1830.

The first Conference of the Church was held on the 9th of June in Fayette, Seneca County, New York. The Church numbered at that time 27 souls; but there were other persons in attendance, some were friendly, others believed. At this Conference the Sacrament was administered and those recently baptized were confirmed. There were also a number of ordinations to the Priesthood.

YET trouble was in the air, for bitterness was manifested on the part of those who opposed. Yet the work of the Lord progressed. Early in the history of the Church 24 persons were baptized. Among these baptisms we find Jerusha Smith, wife of Hyrum Smith, and Emma Hale Smith, wife of Joseph Smith the Prophet. The record shows that among the very earliest baptisms into the Church thirteen were women—the women exceeding the number of men by 2. From that early date women have heeded the Gospel call, from every part of the earth.

### *Revelations Received*

THIS was a period when important revelations were being received. Among others in July, 1830, was a revelation to Emma Smith, the wife of Joseph Smith, in which she was called an "Elect Lady" and was directed to assist her husband in writing and to be his scribe, that Oliver Cowdery might be relieved for other duties. Among other things she was called to select hymns for the Church; for said the Lord, "My Soul delighteth in the Song of the Heart, yea the Song of the Righteous is a prayer unto me and it shall be answered with a blessing upon their heads."

At this time Joseph Smith was living in Harmony, Pennsylvania, but was forced to leave and take up his residence in Fayette, New York. Even his father-in-law, Isaac Hale, turned against him because of the falsehoods which were circulated and the prejudice existing in the neighborhood.

### *Temple Site Dedicated*

ON the 2nd day of August 1831, Joseph Smith, Oliver Cowdery, Sidney Rigdon, Edward Partridge, William W. Phelps, Martin Harris and Joseph Coe were far from home, for they met a little west of the Independence Court house and there dedicated a spot for the Temple of the Latter-days. The locality has since been known as the Center Stake. On the 9th day of August, 1831, Joseph Smith and the Elders who were to return, started on their journey back to Kirtland.

On the 25th day of January, 1832, a Conference was held at Amherst, Ohio, where the revelation known as section 75 in the Doctrine and Covenants was given, calling a number of elders to take missions, two by two, in several directions throughout the land. On the 16th of February the vision of the glories was given.

March 18, 1833, the First Presidency was organized with Joseph Smith as President and Sidney Rigdon and Frederick G. Williams as Counselors. At the Conference of High Priests held May 4, 1833, a committee was appointed to obtain subscriptions to erect a house to be used for a school, where the Elders were to receive instructions before going out to warn the world.

### *Persecution Arises*

BY the 1st of June, 1833, preparations for the building of the Kirtland Temple were under way, and the work of the Lord in

the State of Ohio was progressing favorably. But trouble was brewing in Jackson County, Missouri. The Saints who had settled there had dreamed of a Zion as foretold in the Old Testament. They had begun to build homes and get located when they discovered that forces were at work that would make Jackson County, Missouri, an impossible place for them.

In the spring of 1832 it was decreed that no Mormon should in the future move and settle in that county. The disappointment of the people must have been severe, for they had come into the land by the command of the Lord to receive their inheritance, and it was here that the new city of the great Jerusalem was to be built. What followed is a story of heartache and disappointment which only the blessings of the Lord could make endurable.

### *Blessings Multiply*

IN the midst of this hour of trial in Missouri, great blessings awaited the Saints in Kirtland, Ohio. They had completed the Temple, whose architectural stability and beauty is challenging the admiration of the world today. The house was ready for dedication, Brother Phelps had written his soul-stirring hymn, "The Sprit of God Like a Fire is Burning." Sidney Rigdon read two of the most beautiful psalms. The prayer of dedication, which was given by revelation, was presented, and the house was given to the Lord. Angels were present; the Holy Spirit, like the sound of a mighty wind, filled the house and rested upon the assembly. The date of this event was March 27, 1836. Seven days after, on Sunday, April 3, 1836, Joseph Smith and Oliver Cowdery retired to the pulpit in prayer, the veils being dropped. After rising from their knees the Savior appeared to them, standing on the breastwork of the pulpit and blessed them, accepting the building in his name.

After the vision closed, the heavens were again opened and Moses, Elias and Elijah appeared. Moses committed to them the Key of the Gathering of Israel; Elias, the Keys of the Dispensation of Abraham; and Elijah, the Keys in Fulfilment of the prediction of Malachi, which concerned the turning of the hearts of the fathers to the children, and the hearts of the children to the fathers.

### *The Apostasy*

THREATENING and sinister were the clouds that hung over the Church at the beginning of the year 1838. Apostasy had broken into the ranks, and many faithful defenders of the truth had fallen by the wayside. So bitter became the spirit of opposition in Kirtland that Joseph Smith and Sidney Rigdon were forced to seek safety in flight. January 12, 1838, they journeyed toward Far West. The spirit of darkness spread from Kirtland to Missouri, and some of the leading brethren became affected. This is the time when the names of the three witnesses were dropped from the Church records. March 6, 1838, a meeting of all the Seventies of Kirtland was held to consider the moving of the Saints to Missouri. There was much discouragement on account of the poverty of the people; however while they were in this meeting the Spirit of the Lord rested upon them and it was made known that they were to journey as a body to Zion.

In the meantime the Saints were subjected to much persecution in Missouri. The leaders of the

Church were demanded for trial. Joseph Smith, Sidney Rigdon, Lyman White, Parley P. Pratt and George W. Robinson put themselves in the hands of the officers of the law in order to keep Far West from being sacked.

An order was issued for the shooting of the Prophet signed by Samuel D. Lucas. A. W. Doniphan replied to this order by saying to his superior. "It is cold blooded murder; I will not obey your command." "My Brigade will march to Liberty tomorrow morning a 8 o'clock, and if you execute these men I will hold you responsible before an earthly tribunal, so help me God."

### *Escape from Prison*

Governor Boggs wrote General Clark to hold a military court in Davies County. Clark spent some time searching the laws to find some authority on which the Prophet and others could be tried for treason.

November 28, 1838, Joseph Smith and his fellow prisoners were taken to Liberty, and placed in Liberty Jail. Finally public sentiment became so enraged from the mistreatment of these brethren that those who held them prisoners concocted a plan for their release. They found their way into the State of Illinois. With all three members of the Presidency in prison, the burden of moving the Saints from Missouri was placed on the shoulders of Brigham Young.

Then came the founding of Nauvoo, the city beautiful. Friday, May 10, 1839, President Joseph Smith took up his residence in a small log house on the banks of the Mississippi. The city had been known as Commerce, but it was soon changed to the City of Nauvoo, which was incorporated in December, 1840. The misionary work was extended, and arrangements were made to publish both the Book of Mormon and the Doctrine and Covenants in England.

APRIL 6, 1841, the 11th anniversary of the organization of the Church, the cornerstone of the Nauvoo Temple was laid. March 17th, 1842, the female Relief Society of Nauvoo was organized by the Prophet Joseph Smith. Emma Smith was chosen President with Elizabeth Ann Whitney and Sarah M. Cleveland as counselors. Threats of mob vengeance were again in the air. On Saturday, August 6, 1842, President Joseph Smith prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains.

### *The Martyrdom*

MAY 25, 1844, Joseph Smith was indicted at Carthage; when they reached their destination Foster told Joseph Smith of the conspiracy against his life. The same spirit that had caused so much suffering in Missouri was rampant in Illinois.

At a meeting of the City Council, held June 10th, after full consideration, the *Expositor* was declared a public nuisance and was ordered to be abated. Nauvoo was placed under martial law. In the general disturbance the prophet tried as an expedient, leaving Nauvoo, but some of his brethren accusing him of cowardice, urged him to return; a move which ended in both Joseph and Hyrum being taken to Carthage jail.

Now the name of Governor Ford flashes into the limelight. On June 27th,, at five in the morning, the prison was attacked by an armed mob. A shower of bullets was poured into the room, Hyrum fell, and the Prophet exclaimed, "O,

Brother Hyrum." As Joseph sprang into the window, two balls pierced him from the door and one entered his right breast from without. He fell outward into the hands of his murderers, exclaiming, "O Lord! my God."

The saints, with heads bowed with grief—for the greatest sorrow of all their history had come to them—wept and prayed.

On June 28, 1844, the bodies of the martyred prophets were taken to Nauvoo by Willard Richards and Samuel H. Smith. On the morning of the 29th they were interred amidst the deep mourning of a stricken people.

Then came the hour of transfiguration, often related to Relief Society officers by their beloved President Emmeline B. Wells, when Brigham Young was recognized as the leader of the people.

*The Journey Westward*

WEDNESDAY, February 4, 1846, the first of the Saints left Nauvoo and crossed the Mississippi River on the journey to the West, for it was evident that Nauvoo, like Kirtland and Far West, must be abandoned. The historic trek across the plains has given the Mormon Pioneers a unique place in history. The great organizing power of Brigham Young and others about him have made Utah a place sought for by students, and Salt Lake City is looked upon as the metropolis of this intermountain country, to which people have gathered for years for education, music and drama. Brigham Young is looked upon as a great and distinguished American and his leadership is admired and extolled by sociologists and community builders wherever his work is known.

## The Prophet's Mother

*Mrs. Ethel R. Smith, Member of General Board*

WITHIN the ranks of God's soldiery are none more brave, none more heroic, yea none who endure more of the heat and the brunt of the battle than do the courageous and loyal-hearted wives and mothers who remain at home to cope with the serious problems of life, and to bear the responsibilities of the family while the husband is engaged in the ministry. When we understand this, we fully appreciate the tenderness and sincerity of heart, the purity and nobility of soul, revealed in woman—"God's masterpiece of creation."—*Ben E. Rich.*

*Mother of a Prophet*

Pulsing through the pages of early church history are life stories of brave, heroic women who stood side by side with men and suffered with them for the sake of the Gospel. First and foremost was Lucy Smith, mother of the Prophet. Undoubtedly before she entered this life she was chosen for this great mission. Well was he mothered. She was a remarkable personage—a woman of great power and force of character, commanding in appearance, dignified and gracious in manner, and possessing a very keen intellect. Deeply spiritual, she was also, and capable, with a tender love of all humanity. It has been said of her that so great was her wisdom and her ability to express herself, so great was the light that shone from her glorious eyes, that it was considered a privilege to call upon her, that one felt when in her presence a sort of reverence.

Called of God to be the mother of

the man who restored to us the plan of eternal life, all honor is due her as a woman.

*Her Home Life*

MOTHER SMITH, as she was endearingly called, was born of very worthy parents; and her early training prepared her for her mission. At the age of 20 she married Joseph Smith, a noble man whom she dearly loved and respected throughout her life. It was asked of one who knew her if she ever dominated her husband; the answer was, "Lucy never wanted to."

At first she and her husband were comfortable, then adversity set in and they were obliged to move from place to place. Undoubtedly the hand of the Lord was in their reverses, for it brought them near the Hill Cumorah where the sacred records were concealed. Seven sons and three daughters were born to them. In all their experiences, whether of affluence or poverty, Lucy was willing and capable in every emergency. During this period the question of religion was the theme of discussion in the family. Occasionally, by manifestation or dream, the Lord prepared them for the great work of their son; and from the very first they accepted his divine calling, manifested intense interest, ably encouraging him to go forth and do the work of the Lord.

*Her Mission*

LUCY recognized in her son an unusual personality; but during his early life nothing of particular note occurred to indicate the greatness of the mission to which he was to be called. After Joseph received his vision, she knew that she was the mother of a prophet, and from that time her history is closely identified with that of her son. Guarding carefully every effort Joseph made to preserve the record, and suffering with him the persecutions of the unfriendly and the wicked, she was always willing to sacrifice all in the service of the Lord.

When forced from the home which Alvin had labored so hard to build, she said to Oliver Cowdery: "All this I give up for the sake of Christ and salvation; and I pray God to help me do so without a murmur or a tear. In the strength of God, I say that from this time forth I will not cast one longing look upon anything which I now leave behind me."

*Her Joy*

When the first pages of the manuscript were prepared and were given to Lucy for safe keeping, her joy knew no bounds. All night she meditated on the toil and anxiety they for several years had passed through in order to obtain this treasure—a treasure that she knew would bring no earthly wealth or advantage, but a treasure that would fill all who hungered after righteousness. When the record was published, she rejoiced, thinking that all their troubles would be over.

On one occasion Deacon Beckwith asked her not to say anything more of her "gold Bible." She answered: "Deacon Beckwith, if you should stick my flesh full of fagots, and even burn me at the stake, I would declare as long as God should give me breath that Joseph has that record and that I know it is true."

*Her Personality*

SHE was a dominant figure in any assemblage, and a great asset to the cause. Severe persecutions following in the wake of the organization produced a great deal of suffering and proved her ready ability to serve her fellowmen. The soul of

hospitality and generosity, with her noble husband she ministered to the wants of the sick and the needy, her door being always open alike to rich or poor, sick or well. Her leadership was evidenced under very trying circumstances when she led a band of 80 people to Kirtland, exercising great forbearance and patience, at times commanding and at times persuasive, but humble and always seeking the guidance of the Spirit.

Mother Smith was a very prayerful woman. Many times when sickness had entered her home through her prayers her children were healed. On the occasion that Joseph and Hyrum were stricken with cholera and it seemed that they must die, Hyrum received a vision in which he saw his mother praying in tears for her sons. Of this testimony he told Joseph. "O my mother!" said Joseph, "how often have your prayers been the means of assisting us even when the shadows of death encompassed."

*Her Vision*

LUCY possessed the gift of vision and prophecy. At one time, when greatly worried over Hyrum and Joseph, she was overjoyed to see them traveling homeward. When they arrived, they confirmed in every detail what she related she had seen in vision. She was a fearless woman, passing calmly through scenes that would make the bravest heart quake. When a mob rode up to her door, demanding to know where Joseph was, she asked them what they wanted of him. "We were sent to kill the Prophet and all who believe in him," said the leader.

"I suppose," said Lucy, "you intend to kill me, with the rest?"

"Yes we do," said the officer.

"Very well," Lucy continued, "I want you to act the gentlemen about it, and do the job quickly. Just shoot me down at once, then I shall be at rest."

*Her Faith*

Often when her husband had been torn from his home and family and imprisoned, Lucy manifested each time a calm assurance that he would return again and all would be well. On the occasion of the last arrest of Joseph and Hyrum in Missouri, when they were condemned to be shot by the mob-militia, she and her husband heard distinctly the horrid yelling of the mob. Thinking the mob had done its work the father cried out in anguish, "They have killed my son; and I must die, for I cannot live without him."

The mother had no words of consolation to offer; for her heart was also broken. But Joseph and Hyrum had not yet been killed; their time had not come. It was decided that they should be taken to Liberty and imprisoned. At their departure, the heart-broken mother passed through the crowds to the wagon containing her sons, and grasped Joseph's hand which was thrust between the cover and the wagon; but he was not permitted to speak. Lucy said, "Joseph, do speak to your poor mother once more. I cannot bear to go until I hear your voice." At this he sobbed out, disobeying the orders of the mobbers, "God bless you, Mother."

*Her Fortitude*

Sorrow filled the mother's heart, but she found consolation that surpassed all earthly comfort. "I was filled with the Spirit of the Lord," she said. Shortly afterward she was bereft of her husband, but her grief was partly softened because of her efforts to succor those who suffered through the Missouri persecutions.

A year or so later, worn out by persecutions and cares, she became very sick, nigh unto death. She was slowly recovering, only again to suffer overwhelming grief when her two sons were assassinated. After the bodies were prepared for burial, she was permitted to see them. She tells us she had to brace every nerve, rouse every energy of her soul, and call upon God to strengthen her that she might look upon them; but when she entered the room and saw her murdered sons before her and heard the sobs and groans of her family, she sank back crying, "My God, my God, why hast thou forsaken this family?"

### *Her Sons Taken*

A VOICE answered, "I have taken them to myself that they might have rest." She then says, "I was swallowed up in the depths of my afflictions; and though my soul was filled with horror past imagination, yet I was dumb until I arose again to contemplate the spectacle before me. Oh! at that moment how my mind flew through every scene of sorrow and distress which we had passed together, in which they had shown the innocence and sympathy which filled their guileless hearts. As I looked upon their peaceful smiling countenances, I seemed almost to hear them say, "Mother, weep not for us, we have overcome the world by love. We carried to them the Gospel that their souls might be saved; they slew us for our testimony, and thus placed us beyond their power; their ascendency is but for a moment; ours is an eternal triumph."

### *Her Last Years*

AFTER all this, Lucy continued to bear her testimony with great fervor, saying, "If I could make my voice as loud as the trumpet of Michael the Archangel, I would declare the truth from land to land, and from sea to sea; and the echo should reach every isle, until every member of the family of Adam should be left without excuse. For I do testify that God has revealed himself to man again in these last days. Lucy lived about ten years longer. She appeared at conference and meetings upholding the Twelve Apostles. She once expressed the desire to come west but never did so. She also said that if she did, she wanted her bones brought back to lie with those she had loved so dearly.

Could any woman who loved her children so tenderly, have stood all this if she had not known the mission of Joseph to be divine? Mothers, can any wealth under heaven or any glory on earth, compensate for the loss of six glorious sons? also husband, grandchildren, and dearly loved friends, whose lives have been sacrificed on the altar of divine truth?

### *A Testimony*

NO; and this is my testimony to you; I have known the love and tenderness of the Smiths for their wives and their children. You who were acquainted with our late President Joseph F. Smith knew how greatly he possessed these qualities; and in the hearts of Joseph and Hyrum dwelt the same holy feelings. Knowing this can you believe that they would have permitted this good mother whom they loved so dearly and their wives, their children, to suffer such persecutions and finally to be themselves "led like lambs to the slaughter," had they not know their mission to be divine?

All that Joseph had to do was to say he had falsified. But Joseph had seen God, and he knew that

God knew it; and I know that God lives, and that Lucy was the Mother of a Prophet. Well might we say with Joseph, "Blessed art thou, my mother; and thou shalt receive eternal life."

## Women in Ohio

*Mrs. Inez K. Allen, Member of General Board*

TO appreciate fully the contribution of the women of Kirtland to the century, we should know something of conditions at that time.

### *Former Status of Woman*

The law was copied from the English common law, which described husband and wife as one individual, and certainly the husband was the one. "He might not deed property to her if he chose to do so because the law said that would be like deeding it to himself." The wife could not handle any property. If she had anything it became her husband's at the altar. She might not sue to collect wages she had earned, but her husband could; she could not collect for damages to character or person, but the husband could. He might dispose of their children without her consent even before birth.

### *Prayer of a Woman*

No doubt the authors of the law meant to protect women when they made it read: "She shall not be beaten with a stick larger than a man's thumb." The beginning of the Church in Kirtland came in answer to the prayer of a woman and a man who prayed jointly to know the truth even as the Prophet prayed for wisdom. The prayer of Brother Whitney and his wife Elizabeth Ann Whitney was answered by a manifestation shown to them both, in which they were promised messengers bearing the gospel message. A few days later the Prophet and his wife Emma presented themselves to Brother and Sister Whitney, having traveled many miles through snow and cold in a cutter.

After telling who they were, they said, "We have come in answer to your prayers." Elizabeth Ann Whitney and her husband accepted the gospel, made a home for the Prophet, and soon many were baptized.

### *Woman's Part in Progress*

KIRTLAND became a gathering place, the women, home builders and home keepers, were also Temple builders. They made clothes and boarded the men who built the Temple. They did the first work inside the Temple, decorating and making curtains, and contributed spiritual support, showing fruits of the Spirit by singing, speaking in tongues, and bearing testimony to healings and manifestations. The women contributed to the educational atmosphere. Eliza R. Snow was well educated and highly gifted in spite of educational discrimination against women at that time.

My grandparents, Lydia and Newel Knight, were the first couple married by the Prophet Joseph. The ceremony took place at the home of the Patriarch Hyrum Smith, who gave Lydia, my grandmother, a blessing that she should endure hardship but that her children should be spared. This blessing was fulfilled; she reared to maturity, seven children notwithstanding that while camping on the Indian reservation at Niabrara, she bade her last farewell to their father and her companion. Lydia G. Knight and Newel

were among the group that volunteered to start the migration westward in 1846, but because of prairie fires were obliged to turn northward.

While performing the sad rite of burying Newel Knight in a coffin made from his wagon box, the men froze their fingers and toes. One baby was born after Newel's death.

*Six Generations*

THROUGH the lineage of that first marriage we have, in our Stake, Bishop Mark Kartchener, who is the father of six sons and one daughter. Of these six, four have already filled honorable missions.

Our enemies have said that in two or three generations Mormonism would pass away, and that education would destroy the fourth. Now, the four sons referred to are all college men; one will take his Doctor's degree in science at Stanford this year; another will take his degree next year from Ames; and the others are following the same lines as they come to the proper age. The girls are preparing for missions. One son has children blessed, making the seventh generation of record in the Church.

If we would honor the noble women of Kirtland, let us follow their example in simple honesty, loyal citizenship, unfailing kindness, uncomplaining courage, sacred motherhood, and implicit faith.

MRS. AUGUSTA W. GRANT

WITH all the wonderful messages that we have heard this morning, I feel that I can only say in humility that I very much appreciate the privilege of standing here before this wonderful body of women.

We have heard of women who have preceded us; I can say that the women in action here today are their equals. I feel sure of this from what I have seen of their work and from the acquaintance I have had with them in their homes and in mission fields. My message to you is to be faithful. Is there anyone here, could there be anyone, whose faith has not been strengthened by the wonderful and beautiful words we have heard?

May the blessing of the Lord be upon everyone who is engaged in this work, and who has a knowledge and a testimony of the truths that have been given to us by the revealed gospel, and the light that has come to us through our Father in Heaven and through his Son Jesus Christ. May we be strengthened, and helped, to go forward, performing our duties in humility and faith.

## Women in Missouri

*Mrs. Lotta Paul Baxter, Member General Board*

TODAY I am thinking of the women of Missouri, of their trials and persecutions, and the things they endured for the gospel's sake; also of the fortitude and courage with which those trials were endured, and the encouragement given to the men, which made it possible to carry on. We owe much to those women; they helped to make possible our being here on this memorable day and this glorious occasion. I shall mention two or three women whose deeds are typical of all.

*Reason for Prejudice*

PEOPLE in Missouri were not ready to hear Jehovah's word; they did not understand that we were

a desirable people, who would make of Missouri a beautiful dwelling place; and so the hatred of Satan caused them to persecute and drive us from our heritage.

In the 57th section of the Doctrine and Covenants, verses 1-5, the Lord said: "Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints.

"Wherefore, this is the land of promise, and the place for the city of Zion.

"And thus saith the Lord your God, if you will receive wisdom there is wisdom. Behold, the place which is now called Independence is the center place; and a spot for the temple is lying westward, upon a lot which is not far from the courthouse."

"Wherefore it is wisdom that the land should be purchased by the saints, and also every tract lying westward, even unto the running directly between Jew and Gentile:"

"And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, and they may obtain it for an everlasting inheritance."

The word of Jehovah was the thorn in the flesh of the Missourians. They did not know that we had come there to build up a beautiful Zion; they thought we had come there to rob them of their little farms.

### *Work of Misguided Men*

ONE of the first cruelties was the edict of a mob of 500, that the printing press which published the "Morning and Evening Star" should be destroyed. This press was located at the home of William W. Phelps; both the press and the home were utterly demolished. Sister Phelps, with a sick infant in her arms ran, with her little ones following her, to the shelter of nearby bushes. Peering through an opening in the bushes she saw their home leveled to the ground.

The mob then took Bishop Edward Partridge and Charles Allen, and covered their bodies with tar and feathers, in which was mixed a burning acid that burned into their flesh. This cruel indignity and abuse these men bore with such fortitude that a profound silence fell upon the boisterous mob—a silence broken by the voice of a woman crying aloud: "While you who have done this wicked thing must suffer the vengeance of God, they having endured persecution can rejoice, for henceforth for them is laid up a crown eternal in the heavens." Think of the voice of a lone woman crying out to an angry mob of 500 men.

Reziah Higbee was driven from her home, and while lying upon the banks of the river in a downpour of rain gave birth to a son.

Women entered miserable prisons, and remained there to comfort the men who were imprisoned for no reason whatever.

### *Haun's Mill*

YOU know the blot upon the history of Missouri from the Massacre at Haun's Mill. Nineteen men and boys were killed on the beautiful Fall day, and their bodies dumped into a well just to cover them from the angry militia and men who had committed the outrage. Fifteen others were wounded. The women came out from their hiding places, to find their husbands and sons mutilated and dead. They

helped to bury them; then sang songs of rejoicing that they still had the gospel left to them.

The wife of Morris W. Phelps and her brother rode 160 miles on horseback, to the town where her husband and Parley P. Pratt were imprisoned. She took lodging with the jailor's wife, as was customary in those days. She paid for her board for two weeks in advance and to all appearance she was going to remain for some time; but they did not understand the feelings of a woman whose husband was in prison. They made their plans, and that night, when their supper was handed in Elders Pratt and Phelps made their escape upon horses her brother had concealed. The woman who was instrumental in assisting the men escape sat there calmly, looking mobbers in the eye, and they rode off without molesting her.

### *Records of History*

MARY SMITH, the young wife of the patriarch, was prostrated with grief as she saw her husband dragged away. Gathering the motherless children of Jerusha, his first wife, around her, she tried to comfort them. Eleven days later she gave birth to her illustrious son, Joseph Fielding Smith, who became prophet and patriarch of the Church of Jesus Christ of Latter-day Saints.

Crosby Jackson, writing the history of Caldwell County, says: "If that strange people who built Nauvoo and Salt Lake City, who uncomplainingly toiled across the American desert and made the wilderness of Utah to bloom like a garden; if they had been permitted to remain and perfect the work which they had begun here, how different would have been the history of Far West. Instead of being a farm with scarcely sufficient ruins to mark the spot where once it stood, there would have been a rich populous city, along the streets of which would be pouring the wealth of the world; and instead of an old dilapidated farmhouse, there would have been magnificent temples, to which the devout saints from the farther corners of the world would have made their yearly pilgrimage."

### *The Real Reason*

YET the historian spoils all this by saying: "But the bigotry and intolerance of the saints towards the Gentiles, and especially against dissenters from the revelations of Joe Smith, rendered such a consummation impossible." It wasn't the bigotry or intolerance of the Saints; it was Satan, determined that the revelation designating that Jackson County, the center stake of Zion, should not be fulfilled. It was that which for a time drove the people from Missouri.

Not far from Far West (about 30 miles) is historic Adam-ondi-ahman, where our father Adam, calling the patriarchs Seth, Enos, Jared, Enoch, and Methuselah, gave them his last earthly blessing. Such were the scenes of the past enacted in the sacred valley, and greater ones are to be enacted when God's people return to build up Zion.

B. H. Roberts, in his "Persecutions of Missouri" asks: "Is it to be wondered that Satan contended with the saints for possession of this holy ground, where the Kingdom of God shall be established in power, never more to be destroyed?"

To Jackson County, we shall return. To this beautiful place, our children and our children's children shall return, and build up the center stake of Zion. Then the people of Missouri and the world shall know what a desirable people we are.

# Women in Illinois

*Mrs. Julia A. F. Lund, General Secretary*

THAT you sympathize with me, I fully believe, knowing well that it is very difficult to be a substitute. You were promised something very excellent, and you should have it; for I know of no subject that surpasses the topic, "The Women of Illinois." Yet there is one thing that as Relief Society women, we know—we respond to the calls that are made of us, with the assurance that when we earnestly seek the Spirit to direct we cannot wholly fail; and I am depending upon your sympathy and the Spirit of our Father to help me in the things that I may say.

### *Deeds of Our Ancestors*

ON this memorable occasion we have listened, to an outline of the history and organization of our Church—the most sacred, the most important subject in all the world to us, transcending in value and importance, anything of a material nature. The mother organization of the Church is seeking to express, as best it can, the interpretation we have of woman's contribution to the development of the Church.

We know, from the beautiful story that was told us this morning, of the life of the mother of our Prophet, Lucy Mack Smith. We have traced the development of the women of our Church from New York and Pennsylvania, through Ohio, and Missouri; and now we have reached what we may perhaps call the climax in this first period of our Church history.

IT is a remarkable story; and we whose grandparents played a part in that development may feel the glow of pride that comes to us from the noble deeds of our ancestors, as we look upon that past with reverent devotion, and profound thankfulness that we have the heritage of such a past.

It was the last great period of preparation—the culmination of organization that had begun 12 years previously. During this time there had been a constant development in the power and achievement of the Prophet. Year by year he had increased in power and in understanding, walking, as he did, and talking with God.

### *Why Joseph Could Lead*

IS it any wonder, that he was able to inspire the people to do the mighty deeds they did? We bow with pride to the achievements of the men of that age; but we know that, standing side by side, enduring every test of faith, sympathizing with every defeat, glorifying every success, was a woman. We know that the person who said, "If you would know the political or the moral status of a people, you must know their women, for woman's influence comprehends the whole of human life." In those years, when the work was nearing completion, we know that the women nobly bore their part. I have the feeling that there was not a woman who failed in the duty that was asked of her; but we must pause for a moment and view with appreciation the marvelous woman who was the helpmate and the companion of the Prophet Joseph in all his labors. He had an excellent mother, who nurtured and prepared him for the great work. We also know that his wife stood by his side, that she shared his responsibilities, that she

responded nobly to whatever was asked of her; and we have the feeling that in the eternal world, when the trials of this mortal state shall be taken into account, and when we shall see with clear vision, we shall behold her going on through eternity, while we revere her as our first president of the Relief Society —Emma Hale Smith.

*Women and Civilization*

OTHER wonderful women carried on the work while crossing the plains; but that is not my subject. Coming into the valleys of the mountains, they laid the basis of the splendid civilization that has since arisen. How thoroughly they did their work the fruits of their labors demonstrate; and I never think of the women and the men of those days that I do not long to apply to them the test that was proclaimed by Gamaliel of old. When Peter and John were being persecuted for teaching the resurrection of the Master, Gamaliel arose in his place, and said to the members of the Sanhedrin, "Refrain from persecuting these men, for if this be the work of men, it will come to naught: But if it be of God, ye cannot overthrow it." "Cease your persecution lest ye be found even to fight against God."

*Then and Now*

GO back one hundred years; see the men and women who organized the little group of the Church; then look about us today—consider this magnificent congregation, with all the other groups of our people. We ask ourselves, was it the work of men who gave the people strength to surmount obstacles, and carry on this marvelous work, the fruits of which we see around us? Or was it the work of God?

"By their fruits ye shall know them;" and by the fruits of the labors of the women of Illinois, we know them. From that original group of 19, we now number today almost 63,000 women, all earnest in their endeavors to uplift mankind.

*When Women Organize*

"If the time ever comes," says Matthew Arnold, "that women are organized for the sole purpose of human uplift, it will be a force for good such as this world has never known." We can see in this magnificent organization of women, directed as it was at its inception by a prophet of the living God, that it is an organization of women for the sole purpose of human uplift; it was that in the beginning, and that ideal it has never ceased to cherish. Twofold in its program, it has made the finest social development that has since been possible, and has lifted high the light of hope to women the world over. Always it has guided them to enlightenment, faith, and hope. This period was the last in the history of our people before they began what is called "the great epic of American history," that great march to the West. When the people perfected the organization that knit them together with strength and power it led them over the Rocky Mountains, into the valleys of the West. In Illinois our people measured their strength, making final preparation for the work that was before them. When the pages of human history are written, will there be anything portrayed finer than the contribution made by the women of Illinois?

*Tribute to Women*

THE women of Illinois! What a wealth of memory and of pride is inspired by that subject!

We could search the records of civilization, and we could not again duplicate, in the story of achievement, what was accomplished in the six brief years of the history of Nauvoo, and in the lives of our people there. Accustomed as we are today, to view the mighty works and great accomplishments of our people, inspired as they were by the Spirit of our Father, yet even with this, we marvel at what the women of the earlier day accomplished in their time.

## Women on the Plains

*Mrs. Amy W. Evans Member of General Board*

"Lo, a mighty host of Jacob
Tented on the western shore,
Of the noble Mississippi
They had crossed to cross no more.
At the last day-dawn of winter,
Bound with frost and wrapped in snow,
Hark! the cry is "Onward, onward!
Camp of Israel rise and go."

THIS cry of Eliza R. Snow expressed the spirit of the women of the Church as the great body of Saints camped on the river's edge preparatory to the long, hazardous journey to their refuge in the Rocky Mountains. Who can tell the whole story?—the story of hardship and suffering, courage and endurance of these heroines of the plains, who gave all—father, mother, husband, child, even life itself—that the great movement to the land of Zion might go forward.

### *Stopping Places*

As the Saints started across Iowa, it was decided to make stopping places where those who were not fully equipped with the necessary wagons, cattle, seed and provisions (enough to last a year), might have time to accumulate them. The first stop was at Garden Grove, named because of the beautiful trees there, and the vast gardens of wild onions in bloom among them. Next was Mt. Pisgah, so called by Parley P. Pratt, on account of the beauty of the round, sloping hills and the parks of large trees. Winter Quarters and Kanesville were still farther west.

At all these places there was great suffering from illness, lack of food and shelter, yet the women, who were perhaps the greater sufferers, tried to live above their trials. The fact that they were suffering because of their religious convictions brought comfort and peace. Eliza R. Snow again expressed their feelings:

"Although in woods and tents we dwell,
Shout! shout, O camp of Israel.
No Christian mobs on earth can bind
Our thoughts or steal our peace of mind."

### *Culture in Camps*

WHEN it was found that these stopping places would be occupied for some time as they started west, schools were established, land fenced, crops planted, and houses built. The women kept alive the spirit of home, and the niceties of life. Social standards were not forgotten. At Mt. Pisgah, Lorenzo Snow's wife draped the walls of her rude log cabin with white sheets (carefully preserved), hollowed out turnips which she tacked to the walls, and used as candle holders, sprinkled fresh straw upon the dirt floor, and received her guests with great dignity. After an evening of refined entertainment she served refreshments consisting of succotash.

AT first sickness and death were so prevalent that there were scarecly enough well to bury the dead. At this time a young couple and their children stopped to get together more supplies. He planted a garden and hurried to build a log cabin, for they were expecting another child very soon. He became ill, but would not give up until the roof was on his house. Even then he went out to plant more seed, for they were determined to start the journey west next spring. He fell in the field and was carried to his cabin, terribly ill with fever. His young wife got up from her bed with her new born child, and watched him die. Her children were ill too, except five year old Susan. The widow begged that her husband be buried in a coffin, so many being just wrapped in a blanket. Kind neighbors secured a wagon box, from which a rude coffin was made, and little Susan followed her father to the grave, the only one of the family able to do so.

*Examples of Heroism*

BY and by the young mother regained her strength. As soon as she was able, she took Susan by the hand and together they wandered over the hillside, day after day searching for her husband's grave; but it was never found. There was no mark, and the child had forgotten. She did not despair, but gathered her crops, picked and dried berries and nuts from the forest, dried squash and corn, and stored them up for the long journey. The children picked wool off the brush left there by sheep that had passed through. Out of this she spun and wove and knitted until there was clothing enough. Finally she was ready. She and her children started out. Little Susan took her brother's hand, and together they walked the entire way across the plains.

In the same company there was a cultured gentleman, too weak to walk, so his beautiful young wife gave up the wagon to him, walking by its side, comforting and caring for him as best she could. When a buffalo was killed, she would exchange her share of the meat for a few crackers, a little fruit, or some dainty that her sick husband could eat. Her little daughter became ill and died. Wrapped in a shawl, the little one was buried by the roadside. To add to the anguish of the mother, she could see the wolves watching from a distance. She knew what would happen when they went on, for she had noticed many an emptied grave as they had come along.

*Incidents of the Journey*

YET life was not all sorrow. In the evenings there were songs, dancing and games; and many a joke was cracked at their own expense. The strictest order was observed; camps were kept clean. President Young was very strict on the matter of sanitation. The women of course did their full share in this work, and it was because of their presence that cleanliness, order, and the niceties of life were observed. The women did a great deal in helping to keep up the morale and courage of the companies.

No traveling was done on Sundays. Religious services were held, and "Come, Come Ye Saints, no toil nor labor fear, but with joy wend your way" floated over the vast lonesome plains.

Sometimes circumstances demanded a sternness of woman foreign to her nature. This was the case with an English widow who, with her two sons, ages 14 and 16, were making their way across the

plains in the handcart company. One day her eldest boy lay down by their cart, and said that he could go no farther. It was at this stage of the journey a common occurrence for someone, weakened from lack of food and worn out by toil, to give up and die.

### *A Mother's Strength*

A group gathered around, and the mother came up. There lay her son, her main reliancee; and he had given up. In this crisis, she sensed that extreme measures must be used. "Get up,'" she commanded, "I did not bring you here to die on the plains; you are going to Zion." Then she gave him a stinging slap in the face.

He was 16, and to be slapped by his mother in public made his blood boil. He needed no other stimulant. He jumped to his feet and pushed the cart along vigorously. For three days his anger kept him going.

When a white-haired man, he maintained that this stern act of his mother saved his life. If she had weakened, he never could have gone on. They slept on the frozen ground, waded through the snow, and nearly starved before they reached their destination; but his mother's spirit and courage never wavered.

### *Parting With Sons and Husbands*

ONE of the greatest trials of the women on the plains was parting from their sons and husbands who enlisted in the Mormon Battalion. Although they cheered them with honor, many a woman was brokenhearted, and for some it was fareweell forever.

Alice Morrill's description of the pioneer mother fits these women:

"Behold her busy at her task, no thought to turn aside nor shirk,
Her faith but dignifies her toil, her hope but sanctifies her work.
No thought to falter by the way; nor wish to rest from weary toil:
A selfless life—no weak reproach nor plaint of cares and ceaseless moil."

### *The Pioneer Woman*

WHILE the women on the plains carried with them the spirit of home, they also carried what they could of the culture of the race. In a barrel of beans, or a bag of wheat, in fact in any available place, they tucked away precious books, a bit of rare china, a piece of real lace, some fine clothes, so that in the far-away new home things of beauty and culture should not be forgotten.

The first school teacher, when they arrived at their destination, was a woman. At the World's Fair, at San Francisco, there was a statue in honor of the pioneer woman; on the pedestal was the following inscription: "Over rude paths beset with hunger and risk, she pressed on toward the vision of a better country; to an assemblage of men busied with the perishable rewards of the day she brought the threefold leaven of enduring society—faith, gentleness, and home, with the nurture of children."

These three things, our pioneer women, as they toiled across the plains, contributed to the Church and to society. Without the courage, endurance, and sacrifices of these women, this commonwealth in the Rocky Mountains could not have been established. One of our own women speaks thus of the pioneer woman:

"The damp earth floor whereon she kneels, a shrine of worship comes to be;
Her plain, hard fare becomes to her a sacrament of sanctity.
A priestess she—and prophetess of far-off future glorious years,
When bloom of beauty shall unfold at last, deep watered by her tears."

# Women in the West

*Mrs. Annie Wells Cannon, Member of General Board*

WE read in the Book of Isaiah: "The wilderness, and the solitary place, shall be glad for them; and the desert shall rejoice, and blossom as the rose.

"It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. For in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water.

"And an highway shall be there, and a way, and it shall be called, The way of holiness."

Today we have been looking back into other years, and in pictured words have seen forms and faces of the past; in retrospection we have lived again the scenes of long ago.

I WOULD ask you now to look back one hundred years, and view this desert land, barren and desolate it lay in its great silence, no sound but the chirp of the cricket or the rattle of the deadly snake as he wound his way through the purple sage. So for ages it had lain, waiting the advent of some master hand to turn the sun-baked soil and moisten its dry parched surface with a cooling drink.

It was on a hot afternoon in late July, when through the gateways of the eastern hills, came a train of covered wagons bearing a group of refugees. As they halted on the hillside they looked down upon this waiting valley. The great pioneer leader looked and pronounced the ever memorable words, "This is the place." There were in that train three women—Clara Decker Young, Ellen Saunders Kimball and Harriet Decker Young.

WE know not what they thought as they looked over the desert to the shimmering lake beyond, but this we know, they came with their husbands down into the valley to begin to make a home. They knew too, that following in the trail this first company of exiles had made, were thousands of driven refugees, to whom almost any place to end the weary journey and begin anew was welcome. For:

"Long was the journey o'er the trackless way,
Rivers to ford and mountain steeps to climb.
Nor pen nor painter can the scene portray,
A monument it stands throughout all time."

LONG trains of covered wagons followed bringing women from the rocky shores of New England, from the hills, and dales of Ohio, from the prairies of Missouri, from the plains of Illinois; women from the southern states, and from far across the sea; from England, and Scotland's highland clans, from Wales, the Isle of Man, and Ireland; from the fertile Netherlands; from Scandinavia and the Northland, land of the midnight sun; from the Rhineland, and the snowy Alps; dark-eyed women from the southland, from sunny France; still and still they come, dusky women from the South Seas all gather to this mountain land, here to build a nation.

Another devout and faithful train followed the covered wagons. Hundreds walked across the plains, pushing heavily laden handcarts. The plan was crude and the hardship

many, and even now it is always through a mist of tears we recall that journey. Many perished by the wayside, but those who made the valley became valiant workers in the building of the West.

It may seem out of place to mention names when there are none among these wonderful women who came in the pioneer days but were heroines in very deed, yet:

> "In God's blue realms of space
> Sometimes a single star
> Sends forth its brilliant glow
> To other realms afar."

So always there must be leaders around whom cluster others to help and reflect each endeavor.

PIONEER life at best has its hardships, and this people driven into the wilderness had of necessity to be self-supporting. The women helped with their own hands to mould the adobe or put in place the rough sawn log that gave them shelter, planted gardens, fought with all their might the crickets and other pests that came to molest them; moulded candles, boiled soap; carded, spun and wove the wool and cotton into linsey cloth to clothe themselves and little ones. These tasks were some of the stepping stones along the way to better things. Home industry became second nature, and later, when organized into the Relief Society, under the leadership of Eliza R. Snow, there were many activities introduced marking an onward progress along the way.

### *Nursing and Midwifery*

ONE of the first necessities was a school for nurses and midwives, for all this time women were having their families and needed proper care. Many good women engaged in this work, and the Lord blessed their ministrations among the sick, for few lives were lost.

With the increase in population, and extending the colonization, it became necessary to train more women for this purpose, and Romania B. Pratt (Penrose) was sent to an Eastern college to study medicine, especially midwifery and obstetrics. Others followed, and hundreds of domestic nurses were trained and went out in the different communities to wait upon the sick. The Deseret Hospital was established and supported by the Relief Society for the furtherance of this cause.

### *Silk Industry*

AS home industry was a part of everyday life, the call to plant mulberry trees and engage in seri culture was readily responded to by the women, and with such success that Utah silk was pronounced by experts as fine of texture and quality as that raised in France or China. Zina D. H. Young was the great leader in this movement.

### *Woman's Store*

FOR the encouragement of women in fine needlework and domestic arts, a woman's store and exchange was established, where also temple clothing was made and sold and cared for, and an employment office for women was conducted. Heading this movement was Mary Isabella Horne, a wise and efficient pioneer mother.

### *Suffrage*

ADVANCEMENT and progress along the way marks every step, and Utah women were enfranchised by legislative enactment, and exercised the suffrage in the early making of the state. The leading women met in small groups and studied political science and parliamentary law, thus fitting themselves for the honors of high office or

legislative work when such time might come. Most prominent in this suffrage work stand foremost the names of Sarah M. Kimball, Emmeline B. Wells, Emily S. Richards, Electa Bullock and Julia P. M. Farnsworth.

*The Exponent and Magazines*

WOMEN engaged in so many activities felt the need of an organ to further their work. Under the fine leadership of Eliza R. Snow and her associates, a paper named *The Woman's Exponent* was established. Louisa Green (Richards) was called to be the editor of this little paper, the first woman's paper in the intermountain country. Mrs. Richards withdrew after two years service, and for forty years this magazine was published and edited by Emmeline B. Wells. Within its bound volumes are priceless histories of the women of the Church, of the West, and of the world. Its columns were used to encourage literary talent among the Latter-day Saint women, and among its contributors one reads familiar names of those who have achieved much in poetry and in prose.

AFTER the organization of the Young Ladies' Mutual Improvement Association, they too, needed a magazine, and the *Young Woman's Journal* was established and edited by Mrs. Susa Young Gates. This was followed by the *Children's Friend,* the publication of the Primary Association, under the direction of Mrs. Louie B. Felt and Miss May Anderson.

*Wheat*

THE great leader, Brigham Young, called upon the women to glean, gather and store grain, and placed at the head of this unique movement Emmeline B. Wells. To women who had fought the crickets and grasshoppers, who had lived on sego and thistle roots, the word conservation was not new, neither did they question the authority that bade them store grain against a day of famine. The Relief Society carried on this work for many years; granaries were built and thousands of bushels of wheat were stored.

Practically all the women of the Church had a part in this undertaking, especially Relief Society ward presidents. When the World War came, and the wheat was needed and called for, you were ready to hand it over to the government to feed the army and the hungry. The golden kernels were not lost to us, but value received from the government, the interest of which you now may use in promoting health programs for the encouragement of motherhood and the relief of the afflicted.

*Education*

WITHIN the walls of the Old Fort, in Pioneer Square, Mary Jane Dilworth (Hammond), taught the first school. A tent for covering, half sawn logs for benches, no books, no charts, no maps: from the tent to the log cabin, from the cabin to the little red school house famous in song and story, and now the most convenient, finely equipped elementary and high schools, colleges, seminaries, universities and libraries, with marble halls and classic columns where you may glean from rare books and works of art and science all the knowledge of the world. What a heritage is ours as we mark these stepping stones along the way.

TRULY has the wilderness blossomed for us, and in the desert are springs of living water. The Latter-day Saint women have

walked along this great highway of faith and holiness, have drunk at the fountain of industry, devotion and charity. We may not yet have reached the heights our fathers and mothers idealized, but the way lies clear before us, and:

"Today majestic as a queen you stand,
The culture of the ages in your hand,
The courage of the pioneers upon you rests,
The strength of motherhood within your breasts;
These all adorn you like a jewelled crest,
Fairest of God's daughters,
Glorious woman of the West."

## The Children of Others

*Miss May Andeson, Pesident of the Primary Association*

LIKE a little child who has listened to a marvelous story I feel today. Those of you who have tried to tell stories to children, know you have been successful if when the end comes you hear a great sigh. A good story gives you that feeling, but it has another wonderful virtue. You have listened to marvelous things; now what are you going to do?

As a representative of the children's organization of the Church, I am happy to say that we have now, at the end of one hundred years, the possibilities of marvelous growth. We have heard today of the beginning, of steps on the way. As each page has unfolded, we have marveled. What will be the story at the end of another period?

About 14,000 women in the Church today are voluntarily giving their time to tell the boys and girls these marvelous stories, helping them to understand what the gospel is, what it asks, what it demands—14,000 women who are leading more than 100,000 boys and girls, all learning this kind of lesson.

The Lord has blest us in listening to the marvelous story given to us in these two meetings; and now we can say this is the story of the past, of the present, and, please God, it shall not dim in the days to come.

## Woman's Contribution to the Church

*President Heber J. Grant*

WITHOUT the wonderful work of the women I realize that the Church would have been a failure. The mother in the family far more than the father, is the one who instills into the hearts of the children, a testimony and a love for the Gospel of Jesus Christ. Our fathers and mothers came here in early days for the one and only thing—to serve the Lord, and to labor for the salvation of humanity; and wherever you find a woman who is devoted to this work, almost without exception you will find that her children are devoted to it.

### *What We Owe to Mothers*

She shapes their lives more than the father, because he is away much more; his associations in the world take him away from the family circle; so that to our mothers we owe everything. I, of course, owe everything to my mother, because my father died when I was only nine days of age; and the marvelous teachings, the faith, the integrity of my mother have been an inspiration to me.

IT fell to my lot to spend many hours, as a child, in the society of

Eliza R. Snow. In her room in the Lion House I have spent hours listening to her relate her experiences with the Prophet Joseph; and more from her than from any other woman, except only my own mother, I gained inspiration. It has been my lot to be associated with her and with all the leaders of the Relief Society work, my mother being president for some thirty odd years of the 13th Ward Society. She had to resign eventually because of an almost complete loss of her hearing.

*Generosity of Woman*

It is more blessed to give than to receive, and the women are always ready and willing to give, more than the men are. There is a willingness to sacrifice on the part of our dear sisters, and of women generally, all over the world, that we do not find in men; they are leaders in all things that make for spiritual uplift.

TIME is precious, and I have come here only to ask God to bless you abundantly. The leaders who are engaged in the Relief Society and the Mutual, and all of the organizations therein, have the love and confidence of the Presidency of the Church. We pray for them. In our meetings we always pray for the Executive Officers of the auxiliary organizations; also in my silent prayers I do not believe I ever forget to pray for those men and women who stand at the head of these organizations.

May the Spirit of the living God be your guide continually is my humble prayer; and I ask it in the name of the Redeemer.

## A Word in Closing

*President Louise Y. Robison*

MAY you all feel blessed, realizing that this is a beautiful preparation for the feast in store for us during the next few days. I trust that you are comfortably settled, you sisters from out of town. If you are inconvenienced, try not to let the physical discomfort overcome the spiritual blessings that you can receive during this event, which can come only once in our lives. Let us take from this conference, not only today, but especially from the General Conference, where the Priesthood of the living God will preside, an inspiration to our homes that will make us better women, better mothers, for the strength that we shall receive.

We are glad to have the beautiful things said about the women that have been said today, but we can only continue to deserve this praise by making an effort.

I pray that our Heavenly Father will bless you and your families from whom you are separated; and that his peace may be with us, I ask it in the name of Jesus Christ.

## Text Book for the Course in Literature

Manager Hooper of the Deseret News Book Store has been receiving some requests for the Text Book on Short Stories to be used next year in the Literary work. The Deseret News Book Store is not handling the books fo the Relief Society; special arrangements having been made with D. C. Heath and Company, whereby the organizations may obtain the book for $2.88 by sending to San Francisco. The Deseret News cannot possibly sell the book for $2.88 as they have to pay D. C. Heath and Company that price and then add frieght and postage and other costs,—consequently they must charge $3.60 plus postage for the Book.

We do not wish members of our organization to feel that if they insist on buying their books at the Deseret News Book Store that they are being imposed upon, they are not. The Deseret News Book Store has always aimed to give the Relief Society good service in every respect. We wish to make an appeal to the organizations not to send to D. C. Heath and Company for books to be delivered C. O. D. The exact price of the book is known, which should be forwarded to the publishers to save them billing the books out. We wish the Stakes would find out how many books they will need and then send for them altogether accompanied by Money Order or Check.


# PARENTS—YOUR PROBLEM SOLVED

THE problem of selecting a college with which to entrust the business training of your sons and daughters is of the utmost importance. Human lives are involved—your own flesh and blood—and the training received will become an inseparable part of those lives. If good it will bring success and honor; if poor it will prove a handicap for life.

The development of character is the chief aim of all education, and you want to be sure that your sons and daughters will be surrounded by good influences. You want them to gain in business integrity as well as in knowledge and technical ability, and no matter how good their home training has been their character will be influenced by the environment in which they receive their business education.

At the L. D. S. Business College the maintenance of a high moral standard is considered of first importance, and when you entrust your sons and daughters to our care you may be sure that they will be surrounded by influences that will make for upright manhood and womanhood, as well as for educational thoroughness.

Doesn't this appeal to you? You cannot estimate in dollars and cents the advantage of having your sons and daughters receive business training amid such elevating and refining influences. You need have no fear in sending them to us alone, for we will take your place in looking after their mental, moral and physical welfare, and you can rest assured that when they leave us they will be fully equipped for the future in every sense of the word.

## L. D. S. BUSINESS COLLEGE

***Write us for full information***

# Presentation of Bathsheba W. Smith Portrait

*By Kate M. Barker*

ON April 3, 1930, the painting of Bathsheba W. Smith took a permanent place in the Alice Art Collection in the State Capitol. Mrs. Julia A. F. Lund, General Secretary of the Relief Society, presided at the ceremonies and introduced Mrs. Louise Y. Robison, who presented the portrait to the state. The picture was unveiled by Mary Shepherd Horne Winder, a daughter of Mrs. Alice Merrill Horne, and great-granddaughter of Bathsheba W. Smith. It was accepted in behalf of the state by Joseph A. Everett, a member of the Utah Art Institute.

The portrait of "Aunt Bathsheba" was painted by Lee Greene Richards soon after his return from studying in Paris. In the portrait Sister Smith is wearing a dress of white silk made in Utah and given to her by the General Board of the Relief Society.

A smaller painting of "Aunt Bathsheba" hangs in the Relief Society Offices, together with the other fine portraits of former Presidents of the Relief Society, all painted by Utah artists. The large portrait now in the state capitol, was intended for this collection, but was found too large. Then for several years it hung in the Art Room of the University of Utah. The feeling that a permanent place should be found for it, led to its presentation to the Alice Art Collection.

The Alice Art Collection, in which the picture has found a permanent place, was named in honor of Mrs. Alice Merrill Horne, who was the author of the bill providing for the Utah Art Institute, and who has always been untiring in her efforts to foster art and encourage our Utah artists. The fact that Mrs. Horne is a granddaughter of Bathsheba W. Smith and a former member of the General Board of the Relief Society makes the gift of the portrait to the Alice Art Collection particularly appropriate.

# A Prayer

*By Elsie E. Barrett*

The days of youth have long since passed,
  Life's noon has come and gone;
In trying ways my lot's been cast,
  But still I'm carrying on;
A Spirit deep within my soul—
  As shadows draw their length,
Makes known to me, in many ways,
  That I've been given strength.
O gentle Spirit walk with me,
  Be *Thou* my faithful friend;
Help me to keep a prayerful heart,
  Be with me to the end.

# Relief Society Annual Report 1929

*Julia A. F. Lund, General Secretary*

## FINANCIAL ACCOUNT

| | | | |
|---|---|---|---|
| *Cash Receipts* | | | |
| Balance on hand January 1, 1929: | | | |
| Charity Fund | $ 33,711.27 | | |
| General Fund | 125,217.29 | | |
| Wheat Trust Fund | 13,643.53 | | |
| Total Balance, January 1 | | $172,572.09 | |
| Donations Received during 1929: | | | |
| Charity Fund | $ 88,896.23 | | |
| General Fund | 128,628.16 | | |
| Annual Dues | 23,008.60 | | |
| Other Receipts | 67,569.94 | | |
| Total Receipts | | $308,102.93 | |
| Total Balance on Hand and Receipts | | | $ 480,675.02 |
| *Cash Disbursements* | | | |
| Paid for Charitable Purposes | $ 98,925.02 | | |
| Paid for General Purposes | 145,401.35 | | |
| Wheat Trust Fund Remitted to Presiding Bishop's Office | 237.57 | | |
| Annual Dues Paid to General Board and to Stake Boards | 26,349.09 | | |
| Paid for Other Purposes | 38,231.84 | | |
| Total Disbursements | | $309,144.87 | |
| Balance on hand December 31, 1929: | | | |
| Charity Fund | $ 35,689.75 | | |
| General Fund | 122,689.77 | | |
| Wheat Trust Fund | 13,150.63 | | |
| Total Balance, December 31 | | $171,530.15 | |
| Total Disbursements and Balance on Hand | | | $ 480,675.02 |

## ASSETS AND LIABILITIES

| | | |
|---|---|---|
| *Assets* | | |
| Balance on Hand December 31, 1929: | | |
| All Funds | $171,086.97 | |
| Wheat Trust Fund Deposited at Presiding Bishop's Office | 400,556.88 | |
| Other Invested Funds | 58,499.06 | |
| Value of Real Estate and Buildings | 224,539.08 | |
| Value of Furniture and Fixtures | 70,802.48 | |
| Other Assets | 26,398.50 | |
| | | $951,882.97 |

| | | | |
|---|---|---|---|
| Stake Board Cash Balances on Hand December 31, 1929 | 29,580.79 | | |
| Other Assets | 53,102.42 | | |
| | | $ 82,683.21 | |
| Total Assets | | | $1,034,566.18 |
| *Liabilities* | | | |
| Indebtedness | $ 1,464.00 | | |
| Balance Net Assets | 950,418.97 | | |
| | | $951,882.97 | |
| Stake Board Indebtedness | 117.96 | | |
| Balance Net Assets | 82,565.25 | | |
| | | $ 82,683.21 | |
| Total Net Assets and Liabilities | | | $1,034,566.18 |

## STATISTICS

| | | | |
|---|---|---|---|
| *Membership* | | | |
| January 1, 1929: | | | |
| Executive and Special Officers | 10,376 | | |
| Visiting Teachers | 21,229 | | |
| Other Members | 30,632 | | |
| Total Membership January 1 | | 62,237 | |
| *Increase* | | | |
| Admitted to Membership During Year | | 8,732 | |
| | | | 70,969 |
| *Decrease* | | | |
| Removed or Resigned | 7,219 | | |
| Died | 848 | | |
| Total Decrease | | | 8,067 |
| | | | 62,902 |
| *Membership* | | | |
| December 31, 1929: | | | |
| Executive and Special Officers | 10,363 | | |
| Visiting Teachers | 21,228 | | |
| Other Members | 31,311 | | |
| Total Membership December 31 | | | 62,902 |

| | |
|---|---|
| The Total Membership includes: | |
| General Officers and Board Members | 23 |
| Stake Officers and Board Members | 1,052 |
| Mission Presidents and Officers | 58 |
| Number of Stakes | 104 |
| Number of Missions | 28 |
| Number of Relief Society Ward and Branch Organizations | 1,565 |
| Number of Visiting Teachers' Districts | 10,892 |
| Number of L. D. S. Families in Wards | 107,534 |
| Number of L. D. S. women, non-members, eligible for membership | 33,552 |

| | |
|---|---|
| Number of Relief Society Magazines taken | 26,509 |
| Number of Executive Officers taking Relief Society Magazine | 5,462 |
| Number of Meetings held in Wards | 54,955 |
| Number of Stake Meetings Held | 2,085 |
| Number of Stake and Ward Officers' (Union) Meetings Held | 1,096 |
| Number of Ward Conferences Held | 1,192 |
| Average Attendance at Ward Meetings | 23,716 |
| Number of Visits by Visiting Teachers | 726,232 |
| Number of Families Helped | 13,578 |
| Number of Days Spent with the Sick | 50,706 |
| Number of Special Visits to Sick and Homebound | 184,166 |
| Number of Days Spent in Temple Work | 121,783 |
| Number of Bodies Prepared for Burial | 2,363 |
| Number of Visits to Wards by Stake Officers | 5,490 |

## COMPARATIVE FIGURES FROM RELIEF SOCIETY REPORTS

| | 1927 | 1928 | 1929 |
|---|---|---|---|
| Paid for Charitable Purposes | $100,105.39 | $100,836.76 | $ 98,925.02 |
| Total or Present Membership | 61,820 | 62,550 | 62,902 |
| No. of Relief Society Organizations | 1,558 | 1,452 | 1,665 |
| No. of Relief Society Magazines Taken | 23,575 | 24,570 | 26,509 |
| Days Spent with Sick | 52,613 | 52,796 | 50,706 |
| Special Visits to Sick and Homebound | 189,302 | 189,593 | 184,166 |
| Families Helped | 16,762 | 17,550 | 13,578 |
| No. of Visits by Stake Relief Society Officers to Wards | 5,002 | 5,032 | 5,490 |
| No. of Visits of Relief Society Visiting Teachers | 686,605 | 700,131 | 726,232 |
| No. of days spent in Temple Work | 129,368 | 133,362 | 121,783 |

## DISTRIBUTION OF MEMBERSHIP OF RELIEF SOCIETY

| *Stakes* | | *Missions* | |
|---|---|---|---|
| Arizona | 1,597 | Australia | 68 |
| California | 1,499 | Canada | 152 |
| Canada | 1,292 | Europe | 4,660 |
| Colorado | 1,048 | Hawaii | 796 |
| Idaho | 8,417 | Mexico | 200 |
| Mexico | 164 | New Zealand | 488 |
| Nevada | 621 | Samoa | 308 |
| Oregon | 223 | South Africa | 43 |
| Utah | 34,606 | Tahiti | 245 |
| Wyoming | 1,934 | Tonga | 112 |
| | | United States | 4,429 |
| Total Membership in Stakes | 51,401 | Total Membership in Missions | 11,501 |

Total Membership in Stakes and Missions 62,902

(*Note*: In the foregoing report all funds are held and disbursed in the various wards, with the exception of the annual membership dues.)

# God, Open Your Door

*By The Late Myron E. Crandall*

God, open your door and let me in;
My knuckles are bruised and my knees are thin;
My heart is sick, and my brain is sore—
God, open your door.

God! Open your door, can't you see all day
I've forsaken my folly to implore and pray?
I have beaten my breast, and loudly swore
To do what you wished—God! Open your door.

God! Open your door; I know you are there,
I saw you one night through the portals of prayer;
'Twas long, long ago, I was only a child.
My faith was so young, yet you looked down and smiled—
God! Open your door.

God, Open your door, within and without
Are perils of fear and pitfalls of doubt:
Some rise to upbraid, I come to adore—
Quick, God, open your door.


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Start now with your MODERNIZATION plan—automatic house heating—instant water heating—SILENT automatic refrigeration. This fine, new fuel also furnishes instant heat regulation for cooking and baking. And the new Natural Gas ranges are marvels of efficient operation and beauty.

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Serving Ogden

WASATCH GAS CO.
Serving
KAYSVILLE LAYTON FARMINGTON
BOUNTIFUL CENTERVILLE MAGNA
GARFIELD MURRAY
MIDVALE SANDY MORGAN

# Salt Lake Visiting Nurse Association

## General Information

*Objects* 1. To provide graduate nurses registered in the State of Utah for patients not requiring continuous nusing care and to provide such other service as may from time to time be necessary to give efficient care to the sick.

2. To teach house nursing, hygienic living and proper care of children.

3. To stimulate community responsibility for the health of the community and to cooperate with other social agenciees to this end.

Article 11, Constitution of Salt Lake Visiting Nurse Association.

## Calls

Application for visiting nurse service made by telephone Hyland 6177 or Wasatch 935.

Calls for visits to be made in the morning should be received the preceding evening or before 8:30 A. M.; for afternoon visits before 2 P. M.

## Nursing Service

*Bedside Nursing* Nursing visits are made in the homes of patients who cannot or do not care to go to the hospitals. This care may include: A bed bath, a sterile dressing, an irrigation, or any of the various forms of nursing care given by graduate nurses. It is available to persons of all ages in medical or surgical cases, both acute and chronic. The nurse responds to every new call, but nursing care is not given after the first visit unless there is a physician in attendance who has given orders for care of the patient.

*Maternity Service* Pre-natal care is offered to expectant mothers. Visits are made in the homes to carry out the directions of the doctor and to teach the mother how to prepare for her confinement. Delivery Service provides assistance to the doctor and after care of the mother and baby. Necessary sterile supplies furnished.

*Hourly Service* This is an appointment service to suit the convienece of the patient or attending physician for special treatments, dressings, or minor operations. (Maximum service 4 hours.)

*Hospital Extension Service* This provides cooperation with the hospitals in extending nursing care to convalescent patients after leaving the hospital.

*Industrial Nusing* Any industry, fraternal organization or public utility, may secure the services of a visiting nurse for members or employees through contract with the Visiting Nurse Ass'n.

*School Nursing* Nurses are available for private schools.

## Charges

| | |
|---|---|
| Routine Visits | $1.00 |
| Maternity Service: | |
| Deliveries (not to exceed 4 hours) | 6.00 |
| After care of mother and baby—visit | 1.25 |
| Hourly Service—per hour | 1.00 |

# Nature's Interpreter

(Hafen)

*By The Late Myron E. Crandall*

Almost the last words uttered by Myron E. Crandall were words of admiration for a painting of John Hafen, hanging over his fireplace in his living room in his home at Springville, Utah.

He looked at the flowes, plac on the piano by his wife remarki that they were very lovely,—th fixing his eyes on the Hafen pai ing above the mantel he said "Is it beautiful."

The willow is weeping,
The cypress is keeping
Her watch o'er his sleeping
  Where fair lillies wave:
In forest assembling
The aspens are trembling,
Their branches resembling
  The sheen of the brave;
While bees are a-droning
And waters intoning
Their voice to the moaning
  Of winds o'er his grave.

The sounds in the wildwood
Resound as in childhood,
When fancy beguiled would
  Allure him away;
Like babes gone a-maying
Where fairies were playing
His heart went a-straying
  Enchanted all day;
Rare beauty enjoying,
(Nor loveliness cloying)
His talent employing,
  He lingered for aye.

The breezes may vary,
The robins make merry—
He's gone from the prairie
  Alas, all too soon:
The stars in their waning
In splendor are reigning,
Their vigil retaining,
  And pale is the moon:
While mountains are calling
Where waters are falling
And night shades are palling
  A'er moorland and dune.

The woods sing their dirges,
Their billows and surges
Impellingly urges
  His spirit arise;
Their beauty revealing,
O'er nature a-stealing;
So softly appealing
  Where silent he lies
Asleep on his pillow
'Neath cypress and willow,
While moan of the billow
  In vain to him cries.

Fair Psyche attended
As his palette blended
The colors that tended
  To darkle the roses;
He breathes in the flowers
And weeps with the shower,
The cool sylvan bower
  His presence discloses;
He walks in the forest
And ever seems nearest
Where skies are the clearest
  And nature reposes.

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Very Latest Styles

It will be a pleasure to assist you in making a selection of which you will be proud.

## The Deseret News Press

29 on Richards Street — Salt Lake City, Utah

# Relief Society Women---
# *Attention!*

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**The Presidency of the Church, realizing the needs of the people, authorized the establishment of the Department in 1913. Since that time it has endeavored to serve the people.**

**The Burial Clothes Department desires to announce that it has on hand a large and complete stock of temple and burial clothing in a variety of materials. There are suits for men and women, and burial clothing for children, including tailored suits for small boys.**

**We give prompt and careful attention to mail, telephone and telegraph orders, and prepay postage and express charges.**

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